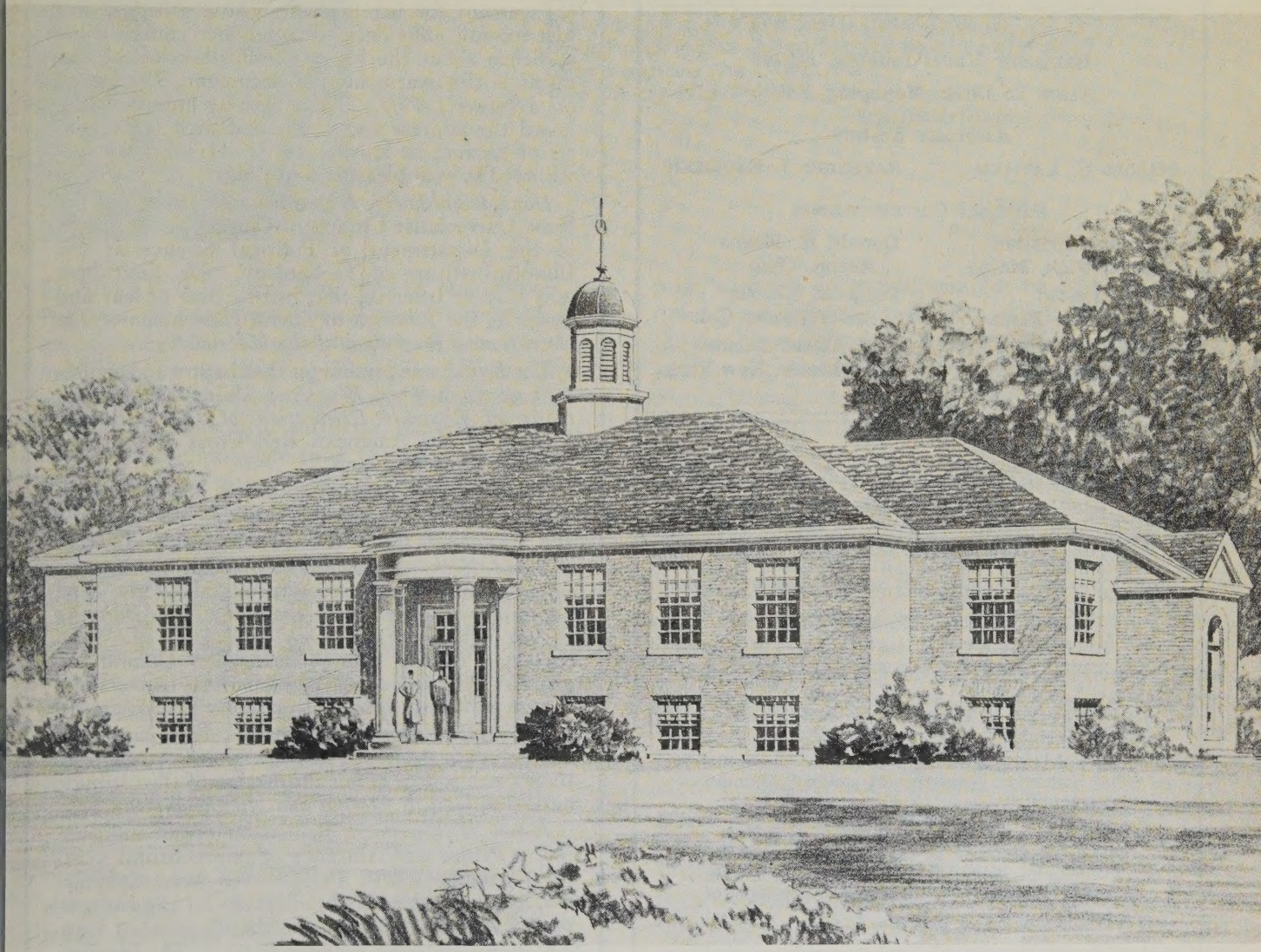
THE UNIVERSALIST *Leader*

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



New Building of the

Theological School, St. Lawrence University

Architect's Drawing of

Atwood Memorial Hall

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THE UNIVERSALIST Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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UNIVERSALISTS AVOW FAITH IN

God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

April 1953---No. 4

Albert F. Ziegler, minister of the First Universalist Church of Somerville, Massachusetts, cherishes all that the rational aspect of man's mind has discovered and used for the service of his fellow man. In all of this, *And the Life Everlasting*, he finds our ground for confidence. His beautiful meditation on the Easter message speaks to the need of all who "walk in the valley of the shadow".

Helen Spencer, wife of the Rev. George J. Spencer of Worcester, recently filled a speaking engagement for her husband whose schedule was just too full. She decided to tell her church-going audience about the life of a minister's wife. The result is this warm human document, *The Job of the Minister's Wife*. The editor by happy chance heard the address and absconded with the manuscript because he knows that Universalist lay folk will read it with pleasure and profit.

Donald Smithberg, a member and trustee of the First Universalist Church of Chicago, is chairman of the Department of Political Science at the Illinois Institute of Technology. Dr. Smithberg tells why he believes, that in this time of fear and hysteria, the function of liberal churchmen is *The Defense and Promotion of the Unorthodox*.

The *Editor* was present on that happy and significant occasion when *Worcester Universalists (were) Hosts to Citywide Celebration of Clara Barton*, founder of the American Red Cross and a Universalist Church woman.

Rozelle Royall, president of our Youth Fellowship, is author of the story on the *New England and New York Universalist Youth Get To-gether*.

David Hicks MacPherson, pioneer young missionary Universalist minister, tells about the hard preliminary survey that is the first step in *Building a New Universalist Church* and *Mary S. Scott*, chairman of the Church Extension Committee, gives us the latest news on this newest Universalist church in *Silver Spring-Tacoma Park Fellowship*.

George C. Boorn of Oaklandon, Indiana, in his characteristic concrete manner, points straight to the human source of our intimation of the ultimate nature of God in *Eternal and All Conquering Love*.

Henry H. Cheetham, British Unitarian minister, was a valued acquaintance of our youthful years (Star Island, I.R.F. 1935). We were therefore much interested in his brief survey of the contemporary liberal scene from the British point of view. *The New Liberalism* appeared first in *The Inquirer*, journal of English Unitarianism from which we lifted it. We here express our thanks to the editor of *The Inquirer* for this excellent article.

The *Editor* wrote the tribute to *John M. Ratcliff, Churchman, Educator, and Friend*. However inadequate the essay, he knows that it expresses the appreciation of scores of Universalist ministers who mourn the untimely loss of a most valued and beloved colleague.

. . . And the Life Everlasting

Albert F. Ziegler

Shall we, because Eternity records
Too vast an answer for the time worn words we spell,
Whereof so many are dead, that once
In our capricious lexicons were so alive and final,
Hear no more the Word itself
The Living Word?

— *Edwin Arlington Robinson*

EASTER is the rounding out of the gospels, the seal set on the story of the coming of Jesus among men. Without it the story has neither deep meaning nor lasting significance. If we were to eliminate Easter from the gospel stories, even with all the wonders and miracles contained in them, here would be no more than the tale of a great man, a devout man, a man with a great faith, but one who was at last cut down by the destroyer, death. His faith, courage, victories came to nothing at last; a tragic story; a brave attempt, but ending in defeat. The gospels then become only added proof of what we already are too much tempted to believe, that we are adrift in a disinterested universe; that our life is a brief, insignificant pilgrimage; that our struggles, sufferings, defeats, victories, are for nothing, for the conqueror, death, envelopes all in its black pall and great or small, courageous or fearful, good or ill, we come to nothing in the end. And just as the gospel is rendered meaningless without the episode of the first Easter, so life, however victorious, has its meaning and purpose dulled by the thought of death. It is the skeleton at the feast. Our food turns to ashes in our mouths.

But, there is an Easter, and it lights the whole story, making it a gospel, good news, for all peoples and all times. Here is not the story of a man, however great, who comes to defeat at last. Here is the revelation of God's truth in a divine being who triumphs not only over the temporal, but over death itself. Before Him the gates of Hell fell; death itself is vanquished. Those who see in the gospels only an ethical teaching for a life here and now, a moral code that enables us to be brave in defeat, making the most of a tragic sojourn, miss the fundamental glorious truth of it. Here is the key to unlock the door opening into widening vistas of everlasting life, a vision that gives divine meaning to life on earth by showing it as but a part of life eternal.

In our slavery to reason and science, in our stubborn reluctance to recognize a great area beyond the horizon of our sight, we have often interpreted immortality to be the lasting effect of our labor on earth, or as the continuing of our personality in our children and friends. These are true values, of course, but how insignificant they are beside the glory that bursts upon us when we have the courage and the faith to acknowledge immortality for what it really is, life everlasting! We live in eternity. Every act, decision, struggle, victory, has its consequences not only for a few years, but for all time in the plan of God. We are not earthbound creatures, living for the moment. We are immortal souls, finding habitation for the time in the dwellings of mortality. We are more than our temporal abodes and constantly live beyond their confines, leaving them after a brief while to find a freer life.

We treat our immortality too lightly. We forget it too quickly. Thinking that this life is all, we are too anxious for material gains, for immediate pleasures. People dash madly from one pleasure to another, fearful lest the end come before they have experienced them all. Or, checked in their desires, defeated in their immediate aims, they are desolate

and think life has escaped them. So they do not find real pleasures even here. We need not be so impatient, nor so cast down. We have a whole eternity. We barely have entered upon life. We shall yet experience such joys as we cannot now imagine. "In my father's house are many mansions, if it were not so I would have told you."

It has often been said that there would have been no Easter if there were not a Good Friday. It may be that we cannot know Easter in our hearts until there has been a Good Friday there; no real, overwhelming appreciation of life everlasting until the forces of death have seemed to us victorious, until the loss of a loved one has left us desolate, or in some other way, our hopes have crashed. It may be that until we have been plunged into the dark depths of despair, we cannot be raised to great heights of deliverance. Then, when we most need it, it may be we can throw off the shackles that keep us within the narrow confines of reason, and range far and wide in a country our hearts know. Our hearts are always closer to God's truth than is our reason.

The seed of goodness, of divinity, is born in us. It grows with every experience, taking to itself the good around us, finding nourishment everywhere; taking, and giving in its turn; working miracles as we have faith in it; experiencing tribulation, sorrow, disappointment, but rising above them to find itself more firmly founded than ever. Then, one day, it finds itself face to face with the greatest experience of all, death, and meets it with faith to find only another friend, release into eternal life.

Easter leaves nothing for apprehension, nothing to fear, in all of life, not in our selves, not in others, not in all the changes that life brings. It leaves nothing to fear even in death, for all is contained in the love of God.

In the beautiful language of James Weldon Johnson in, *God's Trombones*, on that day when, for us, "the earth shall melt away and be dissolved, and the sky will roll up like a scroll, (then) with a wave of his hand God will blot out time, and start the wheel of eternity".

Eternal God, father of life, we rejoice in the holy memories of this Easter season. Thou hast shown us the empty tomb, and our hearts are glad with the sure knowledge that in Christ death has no dominion over us. Help us to live in the glory and strength of that eternal life which already we begin to possess. Lighten our days with the clear shining of thy presence, and may we find even our evening time bright with the radiance of thine endless day. — *Amen.*

PRAYER, CONTRIBUTIONS AND FAITH LEAD IN SERMON SURVEY

How Can I Make Prayer More Effective? was the favorite sermon topic selected by laymen from thirty denominations who answered the questionnaire sent out by *Guideposts Magazine* in a recently conducted national Sermon Subject Survey, the first of its kind: *How Can I Make Prayer More Effective* (25%) *How Can I Make the Greatest Contribution to Life* (20%) and *Ways to Increase Religious Faith* (18%). These subjects lead in the tabulation of thousands of votes cast by members of all three faiths and from more than thirty different denominations.

Readers were asked to check their preference among ten sermons on the basis of, "What Sermons Do You Believe Would Be Most Helpful". The returned filled-out questionnaires show the following standing of the other subjects:

How Can Religion Eliminate Worrying, 9%; Happier Families Through Religion, 8%; Immortality, 6%; The Religious Approach to International Problems, 4%; How Can I Take My Religion Into My Business Life, 3%; The Religious Approach to Social Problems, 4%; The Religious Approach to Economic Problems, 3%.

When the returns were analyzed by Regular church-goers versus Irregular attenders, several interesting and significant differences showed up. Regular worshipers appreciate the comfort, inspiration and power of prayer so much more, that a larger percentage wanted sermons on ways to make prayer even more effective. Irregular attenders were more interested in sermons on ways to increase their religious faith. A larger percentage of those who do not go to church regularly were interested in sermons on how religion can eliminate worrying and can make happier families. Evidently the regular church goers are now enjoying more of these normal results of worshiping, therefore they did not want those subjects in sermons to the same extent as the occasional worshipers.

The questionnaire gave readers an opportunity to write in needed and helpful sermon subjects not included in the check list. More than one hundred and sixty different subjects were suggested. Most popular of these were: *Ways to Increase Religious Faith of Others; How to use the Sermon on the Mount; Tithing; Religious Approach to Political Problems; Building up the Faith of Teenagers; How People can meet the challenges of Old Age.*

The Job of the Minister's Wife

Helen Spencer

WHEN my husband first asked me if I would take this assignment, I was reminded of a story that Irving Cobb used to tell. It concerned a fighter, who, as he entered the ring, whispered to the announcer and the announcer in turn said over the public address system, "Kid Binks wishes me to announce that this is his first appearance in any ring". By the end of the first round, after receiving a battering from his opponent, the fighter again whispered to the announcer, and the announcer again spoke over the public address system, "Kid Binks wishes me to announce that this is also his last appearance in any ring".

Though, as the wife of a minister, I have filled in at almost every church job, I confess that this is the first time I have been called upon to do the preaching. Probably by the end of this round we will be able to tell whether or not this is my first and last appearance in this capacity.

Before I had completely made up my mind to undertake this task, two good reasons for doing it were offered to me. The first reason was a very practical consideration. My husband offered to pay me. Now before you begin to think I am completely mercenary, let me explain the difficulty my budget and I have. It is my responsibility to provide the meals for our family and the endless stream of visitors on a fixed sum. So when the opportunity came to add to the exchequer, I could not resist, for in spite of the fact that our lives and emotions have to be flexible, my budget often rears its ugly head and says that it has gone as far as it will go. Neither mathematics nor imagination can push it beyond its limits.

The second reason is just as practical, but quite different in nature. On the same day that he asked me, I was talking with one of our friends who is also a minister, and I made the remark that being a minister's wife is a special job in itself. He looked at me in surprise and said, "Why should it be any different than being the wife of any professional man?"

So right then and there I decided that if ministers didn't know the answer to that question, there must be many others who are in the dark. I am here today, then, to try to give an answer, to be the advocate for all women who make up this sorority. For no matter what church a minister may serve, or what his particular ideas are on religion, the task of the minister's wife is always about the same. Let me assure you, I am not complaining, but merely trying to explain all of the things that we must do and be.

To begin with, our work is different, because a minister's work is different. The minister doesn't close the door of his office at five o'clock and say, "There, my day's work is done". If he is conscientious, the problems of the church and the people are always on his mind.

All women, regardless of the work their husbands do, know that when men come home from work they want to shut the world out and be free of the tensions which the world has forced on them through the day. We know that the first requirement is a good meal and then the opportunity for talk. But whereas for most women the discussion of the events of the day can be considered objectively, the minister's wife listens to a discourse on people and events with which she is closely associated. Oftentimes, I find myself brought in as the necessary assistant on some problem.

There is also this further difference. Whereas most men have associates with whom they can discuss their problems, the ministry is a lonely profession. The endless round of counseling, hospital visiting, home visiting; the administration of a church and all its organizations, drain the minister of his emotional energy and the wife has the problem of providing him with an emotional transfusion, so to speak. To be specific, there are times when the minister feels that he is not appreciated, that he is only the glorified errand boy of his parish; there are times when he gets discouraged with the people who think that everything is more important than the church; there are times when he feels that his profession is of doubtful value. His wife needs to be prepared to deal with these

moods. When he comes home ready to give up and dig ditches rather than do church work any more, the wife has to cheer him up, knowing that the next day he will be right in there pitching, for wild horses couldn't keep him out of the ministry.

Now, in the meantime, we have been doing our share of church work, as well as handling the problems of the home; giving dinner parties, attending the various women's organizations, serving on committees, taking the telephone messages, caring for the children and listening to their problems all the way from their struggles in school to what they are going to wear at the next dance and the new pair of shoes they saw and simply must buy at once. It's little wonder then that I sometimes feel as though the little wheels were going around in my head trying to sort all of the problems out and keep them in their proper places.

Our home is a place for friends and strangers, the sick in body, and the sick in heart. Right here I am reminded of another story. This one is about the old time revivalist, Dr. Finlay. One day the doorbell rang at his home and his young son answered the door. The man standing there asked if Dr. Finlay was in and the boy replied, "No, but come in you poor sin-sick sinner and mother will pray for you." Our family wouldn't say it that way, but we know it is part of our job to help all those who come seeking help.

Of course, the happy find their way to our home, too, and help to give us some balance. The minister's wife never knows when a crowd of young people will descend upon her. She must be ready with the coffeepot and the smile of welcome. This is one of the highlights of our work, for the young people are a tonic which help us to face the serious situations. We have watched the young people grow up in various churches; seen them go away to college or to the war. We have watched them establish their own homes and have counseled with them on most of their problems. It has been our good fortune to work with young people who give us hope that the future will be in good hands.

The minister's wife must make herself an expert in public relations. She is expected to set a good example and to smile and be charitable, even when it is rather difficult. I remember one occasion when my husband was preaching in Salem, Massachusetts, on an exchange Sunday. When church was over, a dear elderly lady stopped me on the way out and said, "He was nice, but I don't like him as well as I do our own minister, do you?" The first thing that popped into my head to say was, "Well, I'm sort of prejudiced," but I just smiled.

Many people think that ministers are lucky because they have a long summer vacation, but I can honestly say that we have never had a whole summer to ourselves. Each year we find ourselves working in summer camping programs of our denomination. I have been cook at a work camp, dietitian at the intercultural camp, hostess for the national youth convention, to mention a few summer projects.

Yet with all this we try to lead as normal a life as possible. Minister's children sometimes feel a little sensitive about living in the goldfish bowl of this profession, so we try in every way possible to be down to earth and natural. We work together around the home; outside as well as inside. We farm together, go to the movies, watch television, just like any other American family. If you were to drop into our house some afternoon, you would probably find our teen-age daughter doing her home-work to the accompaniment of a disc-jockey program and in the next room our two small children with their guns drawn helping the Lone Ranger or Hoppy get the bad feller on the television show.

If you were to ask me then, what is the one thing that bothers me in this job, I would have to say that it is the necessity of pulling up stakes, and moving to a new community. Most ministers do not stay too long in any one church. We feel the pangs of regret when we must move on. It is like leaving part of our family behind. For by sharing in our people's joys and sorrows, a bond develops between us that cannot be broken by moving to another town. But, of course, our lives are made richer in the moving. We discover that we have a host of friends all over the country. We can always go back and visit, and many of our friends from other communities keep coming to visit us.

This, then, seems to me the thing that distinguishes the minister's wife. She is closely involved in the job. In fact, I often feel that she should have the title of assistant-to-the-minister. From my own knowledge of minister's wives, I know that the success or failure of the minister often depends on how the wife handles her part of the work.

Like our husbands, we wives sometimes get discouraged and ask ourselves if it is worth it. Like them, too, we get over our discouragement and go on with the job again. But even though we may at times question its worth and complain at its hardships, when we ask ourselves, "Would you rather be doing something else?" we know that the answer is, "Never."

The Defense and Promotion of the Unorthodox

Donald Smithberg

We are not defenders of the faith, but explorers into the unknown; and, above all, supporters of those who would expand man's knowledge concerning the world about him.

OUR tradition is one of venturesome thinking. In the nineteenth century it was the Universalists and the Unitarians who staunchly supported the findings of the scientists in the matter of evolution. In the early twentieth century our clergy and our laymen helped to make known the findings of the psychiatrists and psychologists, even when their knowledge was the subject of scorn and derision by the more orthodox religious groups. Today, we stand ready to incorporate into our thinking those scientific truths which are accumulating at a pace never before known in man's history.

We have won many battles. The more orthodox religious groups after many periods of dogma-twisting have managed to incorporate many of our ideas. In fact, many of them would argue today that the truly liberal church no longer has a place because they have "caught up with us". In a sense that is true. A great many of our protestant friends — and yes, even the Roman Catholics, although to admit it would be heresy — have managed to make a somewhat left-handed adjustment to the twentieth century.

But our task continues. We must continue to examine and integrate new knowledge concerning man and his environment. Against us are arrayed those who cry "stop here". And, in this period of crisis, there are also those whose tribal chant seems to be "to innovate is communistic or at least un-American." The demand for orthodoxy in thought takes both religious and secular forms.

On the religious side, we find both theological and political pressures. Theologically within the protestant groups we find the so-called neo-orthodox movement. Since I am not a theologian, I must leave full explanation of this movement to your minister. Quite briefly, this group would retreat to the notion that man's ills stem from his original fall from grace, that he is inherently sinful. As a social scientist I doubt this explanation. That man can be incredibly bestial, no one will deny. We would insist, however, that his goodness or badness results from social rather than instinctive qualities.

Religious groups in this country also become political pressure groups. In so doing, they often try to force their particular brand of thinking on the rest of us. Let us take one example.

Several years ago, Dr. Alfred Kinsey of Indiana University published a study on sexual behavior. Because of the subject, the book very rapidly became a best-seller. Many scientists took issue with Dr. Kinsey concerning his statistical techniques. This was quite proper and those techniques are currently being improved. Certain religious groups, however, took issue with Kinsey on the ground that, even if true, the information he gathered should not be published because it was harmful to traditional notions of morality. Efforts were made to stop the study. This kind of pressure to stop inquiry because it conflicts with accepted belief, it seems to me, is completely inconsistent with Universalist doctrine.

On the secular side, we also find tremendous pressure today towards conformity. In part, this stems from an insecurity due to the diversity of our backgrounds. As an immigrant people, we tend to search for that common denominator that makes us "American". We tend to be suspicious of persons whose behavior violates middle class canons concerning "the thing to do".

Beyond that, however, there are those who have political "axes to grind" who would try to force our thought patterns into conservative channels. They would like to stifle inquiry into matters of social and economic consequence. To them, very often, what is, is right, and to disagree is subversion. The approach of these people varies. At the extreme, one finds the Joseph McCarthy's. To such mentalities, everyone who disagrees with his ideas is a red, or in conspiracy with reds. In a less extreme position are those whom "ideas" frighten. In this category one might find persons like Senator Mundt who questioned the ability of Dr. James Conant of Harvard to be High Commissioner of Germany because he was "such a bookish fellow".

In the period immediately ahead, the drive for orthodoxy is likely to increase. Already the demand for an investigation of colleges and universities has been launched. The excuse, of course, is the desire to protect the young from contamination by the

communists. The result is more likely to be to prevent the youth from exposure to new ideas. The colleges and universities are the breeding place of thought. To tell them what they cannot think or cannot write or cannot teach will cause intellectual sterility.

The cancerous demand for conformity is creeping into other areas. The increasing demands for oaths to affirm loyalty is one example. The almost hysterical demand that the FBI examine nearly everyone is another. In these demands, the aim is not alone at communists — I am sure Universalists and other free thinkers recognize the tyranny of communism as opposed to whatever they hold dear — but these drives are aimed at *any* independent thought. In fact, I am not sure that the aim is not to muzzle thought itself.

Our tradition as a liberal minority, it seems to me, requires that we once again assert the principle of freedom of thought. Because we are unorthodox, we must continue to defend the right of others to be unorthodox. Certainly that is the tradition of Jefferson; of Roger Williams; of Ralph Waldo Emerson.

The defense of civil liberties, however, is not alone the problem of liberal religion. It is the tradition of America and the tradition of Protestantism. A great many of our theologically more conservative brethren heartily agree that the protection of the right to disagree is the core of democratic governance.

As religious liberals, we must not only defend man's right to be unorthodox, but we must seek out and examine and, if it has merit, embrace the heretical and the unorthodox. Our restless founders would be most unhappy if they should think that we would accept their pronouncements as final answers. Their world was a dynamic challenge. They saw, and we must see, that man's concepts of the universe must change as his circumstances change. That the way we define the world varies with our knowledge about the world.

In the nineteenth century, the challenge was that of incorporating the biological sciences and the brute facts of the industrial revolution into a somewhat static and encrusted theology. As we look over the innumerable writings which punctuated this turbulent period we are likely to be somewhat amused that so many brilliant men should have spent so much energy in kicking around such an exceedingly dead horse. We must remember, however, that it was their energy and their courage which slew the horse.

Today we have new worlds to conquer. Certainly it will take the best minds in our clergy, in our universities, and among us lay people if we are to solve or even understand these problems.

Basic, of course, is the problem as to how we can learn to peaceably live together in a rapidly contracting world. This problem is confounded by the power struggle between this country and the Soviet Union. But it is more than that. It is also a problem of overcoming the paralyzing ethnocentrism *which makes us view the acts of our neighbors from our own situation.* We must learn to understand other systems of thought, other customs, other deeply held values.

Here, liberal religion can make a unique contribution. Because it is bound to no dogma, because it has no commitments to fixed theological systems, it can look in the direction of a world-wide system of ethics. It can begin to define the essentials of the world community. This is a large order. But this is *the* problem. Limitations of space and limitations of time demand that we move in this direction.

To ask for a workable ethical system for the whole world means more than "being nice to people." It demands more than mere tolerance for people who disagree with our values. For example, we must more than tolerate the Moslem notion that a man can simultaneously have more than one wife. We must understand why such a custom came to be and why it accords with felt needs amongst the Moslems.

We need to stress more an understanding of cultural anthropology. Both our leaders and ourselves need a fundamental training in the way the world looks in the eyes of other people.

Another facet in our search for the unorthodox is to find ways in which we can, at a more rapid rate, assimilate the findings of modern social science. Most of us are not aware of the rate at which new knowledge of human behavior is being developed. In learning theory, in sociology, in ecology, in psychiatry, advances are being made at a much faster pace than they are being assimilated into our body of general knowledge. It is our responsibility to shorten the pipe line between scientific knowledge and general information.

We are now in the second half of the twentieth century. It is a perilous time. Whether our social order lives or dies will largely depend on our willingness to adventure in a world of new ideas. We must embrace the heretical. We must promote the unorthodox.

Worcester Universalists Hosts to City-wide Celebration of Clara Barton

Pauline Elliott as Clara Barton

Top — Clara greets a friend from home

Bottom — Ministering to the wounded

SUNDAY, March first, the members and ministers of the First Universalist Church and All Souls Universalist Church of Worcester, Massachusetts, were hosts to a city-wide celebration of Clara Barton, founder of the American Red Cross and Universalist Church woman. The city Red Cross Chapter, veterans' organizations and social service agencies attended the service at First Church, Sunday morning.

The Rev. George J. Spencer, minister of First Church, presided. Others taking part in the service were the Rev. Paul Husted, minister of All Souls Universalist Church; Mrs. Dan Johanson, executive director, Worcester Chapter, Red Cross; Mrs. Walfreida Johnson, Chaplain, Clara Barton Chapter, Order of the Eastern Star and Dr. Emerson Hugh Lalone, editor of *The Universalist Leader*, guest speaker.

A brilliant dramatic pageant portraying the civil war activities of Clara Barton was the evening feature. The drama pageant presented the spirit of Clara Barton through the medium of music, color slides, and the spoken word. This work, *Builders of Destiny*, was presented by a cast of speakers, players, and technicians totaling fifty-one members of the First Church and directed by Mr. Spencer.

The entire affair was staged with meticulous care for accuracy. Authentic civil war costumes and uniforms were procured and locale and action carefully authenticated. The American Red Cross plans to use the pictures and dialogue for widespread educational purposes.

LIFT UP YOUR HEARTS

AS THE earth turns to the sun and another spring brings renewed life to our hemisphere, those unforgotten flood the mind and heart with poignant memories. They are the lives that enriched and blessed our lives, persons gone from sight and ken, but forever loved.

Among them are some who long ago, at great cost to themselves, made life bearable for us, and taught us understanding and generosity by their generosity and understanding. And there were those who gave us, though we did not deserve it, the precious boon of forgiveness.

Some lived long and gloriously and their departure from earth was like a magnificent sunset at the end of a long summer day. Others were taken untimely in the middle years. Still others, young and fair, were snatched from sight in the senseless holocaust of war.

All of them we knew and loved. With them we worked and played, sang and suffered and worshiped. From them all we drew strength and courage, and by them all we were blessed.

Life is lonelier and poorer without them. In spite of old sorrow or present grief, however, we are not cast down remembering those who walk with us no more. Deeper than tears is the indestructible memory of their love and loyalty. That which was loveliest and best in them is forever woven into the fabric of ourselves. For us they never die.

Even this is not all. We and they are all parts of a universe grounded in and guided by infinite intelligence and infinite love. This is our faith, both for ourselves and for all men.

This faith was most beautifully expressed by that great soul Kirsopp Lake. "If I am my own individuality and nothing else, there is no more to say. But at times I have felt the assurance that I and my friends share in a common life which is ours rather than mine or theirs. Greatly though I enjoy the life which is mine, I prize yet more highly that which is ours. The sense of individuality is swallowed up in unity; yet the sense of distinction survives the loss of difference . . . And at times I have thought that I have seen a glimpse of the great light of eternity transfiguring the mountains of time, and have known that when it shall finally lighten the darkness which now separates us, I and my friends and my work will find in it forever the unity which resolves difference yet preserves distinction."

We pray that all who mourn lift up their hearts to this great Easter faith.

ATWOOD MEMORIAL HALL

UNIVERSALISTS young and old everywhere in our fellowship will be stirred by grateful memories by the name of the new building for the Theological School at St. Lawrence University.

Atwood Memorial Hall honors the memory of two great Universalists, John Murray Atwood, teacher in the school for forty-six years, its Dean for thirty-seven years, and for four years president of The Universalist Church of America and Dean Atwood's father, Isaac Morgan Atwood, one-time head of the school, teacher, preacher, editor, and our first General Superintendent.

The three hundred thousand dollar fund being currently raised to erect this building and to expand the services of the school we believe will be oversubscribed. This is an all Universalist project to which Universalists are rallying gladly.

For nearly a century, New York State Universalists have carried the full load of the Theological School at St. Lawrence. Only once before in its ninety-six year history of service has the school asked Universalists generally for financial help. Through all of those years, however, the school has provided parish ministers and state and national leaders in every area where there are Universalist churches. In spite of the destruction of the old building by fire last year, the faculty of the school is carrying on in temporary quarters a full program of work, training new Universalist ministers and directors of religious education.

The Theological School at St. Lawrence University is the sole institution for theological training owned and controlled by Universalists. Its board of trustees is made up of men outside as well as inside New York State. This was true before the fire which made necessary the present financial appeal. The school is therefore the active concern and responsibility of the entire Universalist fellowship.

Atwood Memorial Hall will contain numerous

specific memorials to other great Universalist teachers and leaders. Most important of all, the personnel and program of the school housed in modern quarters and given more ample resources will continue as a living memorial to those gone on before us.

We expressed our conviction that the fund will be speedily over-subscribed. It will because every Universalist is going to do his share to make possible a greater future of service for the Theological School at St. Lawrence University.

THE BRITISH ARE DOING THEIR SHARE

PETER LYNE in a *Christian Science Monitor* dispatch from London records some most enlightening facts about what the British are doing in the world struggle against communism. These are facts too easily overlooked by worried and impatient Americans. Frustrated and hurt as we are, by the stalemate of the Korean war which every day costs American lives, we tend to be over-critical of our allies and unjust in our estimate of what they are doing. Such attitudes continued could lead us into national neurosis that would have tragic results.

A sober and thoughtful look at the following outline of British world commitments should help to clarify our thinking:

> The British themselves with their limited resources are heavily committed against communism in many different parts of the world. There is the four-year-old war in Malaya. There is defense of the Suez Canal and key Mediterranean and Middle East posts such as Gibraltar, Malta, Cyprus, and Aqaba. There is the holding of positions in Kenya and other parts of Africa. There is defense of the Far Eastern outpost of Hong Kong. There are the five British divisions in Europe and the Commonwealth Division in Korea.
>
> All this together with a four billion, seven hundred million pounds sterling rearmament program does not add up to appeasement.

After we have thought through the implications of the heavy load hard pressed Britons are carrying, we should also remind ourselves that Turkish, Greek, Australian, Canadian, and South Korean soldiers are fighting and dying side by side with American soldiers in the mountains of Korea.

In proportion to their strength our fellow members of the United Nations are doing their full share.

SAY IT WITH DOLLARS

WHEN catastrophe struck our friends in Holland, the Universalist Service Committee immediately cabled one thousand dollars to the Rev. Harry Smid in Amsterdam for use where the need was greatest. This was possible only because we have a Service Committee organization headed by a competent director of service projects. Carleton M. Fisher sent out a call to our churches at the same time that he cabled the initial contribution to Holland. The result to date has been receipt of over three thousand dollars from local Universalist churches for Holland flood relief.

All of this was *possible because of the contributions of Universalists to their annual Unified Appeal.* Instead of having to give for Holland through some newspaper drive, Universalists could and did give through their own church organization which has direct working contact with Holland.

When the call comes for help in reorganizing or improving the educational program of a local church or a group of churches, experienced and able educational workers like Edna Bruner and Mary Lillie answer the call and do the job. When the young people need help, Alice Harrison is on the job. All of *this is possible because Universalists give each year to their national organization through the Unified Appeal.*

When a local minister is ill, members of the national headquarters staff and allied auxiliaries can and do help both the minister and the church by filling the pulpit. *Support of the Unified Appeal makes possible the staff members* that can and do carry out this kind of service.

There would not be room on this page to enumerate completely the many services performed by your headquarters staff. All of these services are made possible by your support of your churches annual Unified Appeal.

We know that you appreciate the faithfulness and efficiency of your headquarters staff. We have heard you say so often. Say it now with Unified Appeal dollars.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.

CHARLES KINGSLEY.

New England and New York Universalist Youth Hold Record Breaking Get-Together

Rozelle Royall

ST. PAUL'S Universalist Church, Palmer, Massachusetts, was the scene of the 1953 New England Get-Together, held on February 28 and March 1. This annual event for Universalist youth, sponsored by the National Universalist Youth Fellowship, attracted the largest and perhaps the most enthusiastic group of youth, youth advisors, and ministers ever to be assembled at this type meeting. The three hundred eighty delegates came to Palmer from all the New England states and New York, by train, bus, and car for the two-day program of fun, fellowship, and education. From Connecticut, three churches were represented; from Maine, eight; from Massachusetts, thirty; from New Hampshire, two; from Rhode Island, three; and from Vermont, one; from New York, two. The forty delegates who traveled on the chartered bus from Boston enjoyed a brief visit at the Clara Barton birthplace at North Oxford, Mass. en route to Palmer.

Warren Greene, Jr., of Bowdoin College and Concord, New Hampshire, a member of the national U.Y.F. board and chairman of the Get-Together planning committee, formally opened the Get-Together at two-thirty on the twenty-eighth. Shirley Fundham, President of the U.Y.F. of the Palmer church extended greetings from the local U.Y.F., and the Rev. Keith Munson also of the host church welcomed the guests. The Rev. John E. Wood of Attleboro, Mass. then gave his excellent theme talk, *What Can Youth Believe?* At this time the conference broke up into eight groups to discuss the theme topic. These discussion groups were led by the Rev. Francis Rockwell, South Weymouth, Mass.; the Rev. Fenwick Leavitt, Barre, Vermont; the Rev. Keith Munson, Palmer, Mass.; the Rev. John Christensen, Woonsocket, Rhode Island; Mrs. Dorothy Stanwood, youth advisor, Gloucester, Mass.; the Rev. Carleton Fisher, director of the Universalist Service Committee, Boston, Mass.; Mary Lillie, Department of Education, UCA, Boston, Mass.; and Alice Harrison, director of Youth Activities, UCA, Boston, Mass.

After analyzing the theme speech in these groups, the delegates went to a workshop of their choice. Workshop topics and leaders were as follows: Junior High, Jim Munroe, North Attleboro, and Tufts College, Mass., Fannie Hodgkins, Chelsea, Mass., both members of the national UYF board. Patricia Bemis, D.R.E., Attleboro, Mass., and Mary Lillie, Boston, Mass.; International Religious Fellowship, George Ulrich, Concord, N. H. and Brown University, of the national UYF board, and Lorraine Savage, Melrose, Mass.; Program Planning, King Hempel, Vice President of the national UYF, Swampscott, Mass., and Bates College, and Alice Harrison, Boston, Mass.; Looking Ahead to Marriage, the Rev. and Mrs. Frank Anderson, Abington, Mass.; Philosophy of Living, Dr. Charles Milligan, Tufts College, Mass.; Universalist Service Committee, the Rev. Carleton Fisher, Boston, Mass. A period of free time followed the workshops.

The banquet was served to the three hundred and eighty conferees at the Palmer High School cafeteria. After the meal and a round of songs, the group moved upstairs to the school auditorium where the toastmaster, Ronnie Marcy, of the Palmer UYF and the Get-Together planning committee, introduced Rozelle Royall, president of the national UYF, of Clinton, N. C., and Boston, Mass. Rozelle, in turn, presented five members of the national board who were leaders at the Get-Together. Eileen Layton, president of the continental American Unitarian Youth, of Stillwater, Oklahoma, and Boston, Mass. was also introduced. Two very special guests introduced at the banquet were Dr. Robert Cummins, General Superintendent of the UCA, and Mrs. Cummins. The banquet

A few of the three hundred and eighty-five Universalist young people at the New York and New England Rally, Palmer, Massachusetts.

speaker, the Rev. Jeffery Campbell, of the Putney School, Putney, Vermont, continued in his inimitable manner the theme, *What Can Youth Believe?*

The informal dance arranged by the Palmer UYF followed the banquet. The orchestra, decorations, and dance programs carried out the "Fairyland" theme of the dance in a lovely way. The host UYF group led the evening friendship circle.

The conferees had had a full day and were ready to retire to their "homes", obtained by Mrs. Thomas Johnson and her able committee of the Palmer church. Families of other denominations in Palmer and Monson generously entertained the guests.

At ten o'clock the following morning the conferees were present for the regular church service with the Rev. Keith Munson preaching on *The Ancient Civilization of the Yabutites.* [This is the order of the "Yes-Buts"] After the lovely service enhanced by the large congregation of young people, a film, *The High Wall*, was shown in the Palmer High School auditorium.

Lunch was served at twelve o'clock, immediately followed by the closing friendship circle, led by Warren Greene, Jr. Shortly afterwards the conferees departed for their homes.

This was my first New England Get-Together . . . I enjoyed every minute of it and was very impressed by the enthusiasm and co-operation of this large group of UYFers, youth advisors and ministers. But the New England Get-Together veterans were equally impressed; they say that this event was one of the best New England Get-Togethers ever held. Credit for the success of this Get-Together is due to the careful planning of Chairman Warren Greene and his committee . . . George Milne, Barre, Vermont and Tufts College, Mass., Mable Ann Hutchinson, Marblehead, Mass., Bob Johnson, Bangor, Maine and Tufts College, Mass., Patricia Hough, Hartford, Conn., Ronnie Marcy, Palmer, Mass., Marilyn Moore, Acton and Tufts College, Mass., Jim Munroe, North Attleboro and Tufts College, Mass., and Alice Harrison, Boston, Mass.; to the registration committee, Carol Ann Brown, and Mrs. Thomas Johnson, Palmer, Mass., to the Rev. and Mrs. Keith Munson, the UYF and adult organizations of the host church. However, the real thing that made the conference was the people who came. The people who came surely benefitted from the Get-Together and undoubtedly carried back to their local UYF groups and churches renewed enthusiasm for their youth program.

Where the sessions of the Department of the Ministry Seminar for new Universalist Ministers will be held May 5-7, 1953.

Building a New Universalist Church

David Hicks MacPherson

The Rev. David Hicks MacPherson and members of the Steering Committee

HOW does one build a Universalist Church in a community where the Church is almost unknown, where one has only a few families to work with, most of whom do not reside in the community, but in surrounding ones? We are using several techniques, but the main one is a religious survey.

By this, we mean a house to house canvass, not a spot check affair. Actually we are using two approaches. On the first, which is done in cooperation with the Washington Federation of Churches, we have standard forms to be filled out and returned to the Federation. The purpose here is to give the Federation a picture of the religious affiliations of people in the given area. Thus, we are not primarily enlisting new people on this survey.

What does happen, however, is that when a family is found which does not attend a church, we tell of our Fellowship and we give them some literature if desired, and follow with a call from the minister. If there is sufficient interest, this call may be followed by another call by a layman. In interesting all persons, we are careful to give a picture of our Fellowship as it is, not as we would like it to be.

The results? Remembering that we are not primarily going after new people, but for the Federation, we have gained out of one hundred calls the names of twenty prospective families. When we consider that eventually we shall visit some sixteen hundred families, then it becomes apparent that the possibilities are high. We must take into account the fact that names and past religious connections mean little to those who have walked the pavements long enough.

Our second survey which will be entirely our own project, covering a much larger number of families, will again be a house to house canvass, but the approach will be different as we will not have material for the Federation. It should move faster and will be propagandizing from the start.

One naturally wonders after all this, is it not a too ambitious program, and who does the leg work? In answer, let me say that it is not too ambitious if you want to build a church. We simply have to face the fact that ninety-nine and forty-four one hundredths per cent of the people have never heard of our church or if they have, it is usually misinformation they have obtained. Thus if you want to build you have to go to the people!!!! *There is no easy road!* The people who do this work are just like the people in any Universalist Church. We have people from their early twenties to their early sixties walking the streets, and they enjoy it!

Our first day they left with fear and trembling; among them housewives, businessmen, and young people. They came back from their work all smiles and talking like magpies. Sure, it cost them two hours on a Sunday afternoon, but what they learned about themselves and their neighbors *and their church* they could not have gotten sitting at home watching TV and wishing the minister would do something.

Our project is still a baby and pretty shaky, but what we have learned we feel most Universalist Churches could well profit by. We have learned that not only to build a church, but to keep it alive, that is, growing, it takes the work of all dedicated Universalists, *not just the minister*, or one or two *faithfuls*. We have learned the value of Jesus' teaching that it is far more blessed to give than to receive. In this case, it is giving of oneself. We have learned that whatever you may think; the person next door is a potential Universalist, that our growth is dependent, not upon heated theological debates and suspicions of heresy, but upon a genuine acceptance of the worth of persons, their insights and a common drive to take the many-sided gospel of Universalism to those who desire it.

Silver Spring—Takoma Park Fellowship

Mary Slaughter Scott

IN the near-Washington area of Maryland, the Department of Church Extension of The Universalist Church of America and the Universalist National Memorial Church of Washington are co-operating in the establishing of the Silver Spring-Takoma Park Fellowship. Growing out of the concern of the Washington church for the development of a suburban movement to minister to their people in the Maryland area, and the plan of the UCA to promote certain *pilot projects* in church extension, the new movement is in its first months of development.

The Washington church board offered to share financial support if the UCA would provide leadership. On this basis the Rev. David Hicks MacPherson was sent as minister-at-large, as leader for the project. Ordinarily local surveys and growth should precede denominational promotion; in this instance we adopted the only way for co-operation with the established local church.

A Fellowship organization was set up in September, with the following officers: Chairman — Maxwell A. Miller; Secretary — Mrs. Miriam Browne; Treasurer — Mrs. Gerald Pollock. The officers, with two other members and Milton Vollmer of the Washington church became the Steering Committee for the group.

David and Dorothy MacPherson arrived in Maryland in early October. Just before Christmas they were settled in their apartment "parsonage" which serves as a center for many activities. The religious services, started originally in one school building, were transferred in December to the new Hillandale Elementary School on New Hampshire Avenue, an area suggested by the Washington Federation of Churches. The Fellowship agreed to do a community survey of the area for the Federation. At the request of the Fellowship the UCA has purchased a tract of land on New Hampshire Avenue, near the Hillandale School, as the future location for the church. A small building on the land is being re-made for youth activities and special projects.

Members of the Fellowship and several persons from the National Memorial Church have participated in the community survey, which is the largest undertaking of the Fellowship. Present activities include: Sunday morning service, church school and children's program during church, mid-week adult class at parsonage, and a young people's group.

To develop a new liberal church group in any new area requires careful planning, steady persistence and a very real dedication on the part of the individuals concerned. We confidently expect to have a new church in Silver Spring, Maryland within the next few years.

PROGRESS IN PENNSYLVANIA

Henry W. Felton

Universalism took root in Pennsylvania about the time of the American Revolution and by the year of 1840 had a state convention, five associations, twenty-three societies, seventeen preachers and about eleven churches. Now, over one hundred years later, its churches and ministers are less numerous, but it is still a force.

The Universalist church needs more churches in Pennsylvania. Plenty of communities in this state need the challenge and ministry of a liberal church. At present, our churches serve widely separated areas, principally three corners of the state: Philadelphia and Reading in the southeast corner; Scranton, the churches in Bradford and Susquehanna counties in the northeast, and Girard and Linesville in the northwest.

If Universalism is a religion of common sense, as its adherents feel that it is, its challenge and opportunities would be welcomed by many intelligent and modern-minded people in our larger towns and cities. The orthodox churches in these communities are not satisfying the needs of these people.

The Church of the Restoration in Philadelphia under the able leadership of the Rev. Harmon M. Gehr is facing its responsibilities to a new and growing section of the city in the construction of a Religious Education Building. The Church of the Messiah is making a survey of the city in anticipation of changes that will help it serve a greater need.

The Rev. Carl Henry Voss, pastor of the North Branch Association Churches in Bradford County, and the Rev. Edwin B. Cunningham, pastor of the Kingsley and Brooklyn churches, are doing competent work in their rural areas. Splendid progress is being made by other ministers and churches in the state.

Eternal and All Conquering Love

George C. Boorn

"IN the beginning God." These words are the gateway through which we enter the pages of the Bible. "I believe in God, the Father Almighty, Creator of heaven and earth." These words stand at the threshold of one of the most ancient and most widely used creeds of the church. It is natural therefore to expect that the first question that will be asked of us as Universalists is this—"What do you believe about God?"

For a moment let us review the pages of history by recalling the words of the Winchester profession. "We believe there is one God, whose nature is love, revealed by one Lord Jesus Christ and by one Holy Spirit of Grace." We would not be likely to use those words today yet they enshrine some great truths. They suggest that we come to our vision of God through our knowledge of man. We say that whatever God there may be must be as good as Jesus, and not Jesus alone, but every man of high character. There was once a man who said that whenever he thought of God he thought of Henry Drummond. So we might think of a St. Francis, a Father Damien, a Wilfred Grenfell or a David Livingstone, an Abraham Lincoln who has been called a secular saint or a Jane Addams at Hull House. We have not one incarnation of God long centuries ago, but his continual incarnation through the ages. Also we feel the presence of God in the noble impulses that stir within us that send us forth to serve as men of good will and sacrificial spirit. Yes there are suggestions of truth in that now almost forgotten profession of faith.

Later on we summed up our faith by affirming our belief in the universal fatherhood of God. However, today we have what in the mind of the parson is one of the finest statements ever put forth. We avow our faith in God as eternal and all-conquering love. Which means that the greatest power there is in the world is the power of love. It can and will win in the end. Not all at once. There is no such thing as an omnipotent power that to use the language of *Green Pastures* can solve all problems by "throwing a miracle". The victory must be won by struggle and effort, with blood, sweat and tears. But it will be won because love will never give up. It bears all things, believes all things, hopes all things, endures all things. Many an illustration of the power of a sincere love can be given such as the conquest of Canada Jackies, that seemingly incorrigible criminal by Thomas Mott Osborn. Whosoever has this faith in the power of love, howsoever he defines God, believes in him.

This faith is a practical faith inspiring men to dare to act as love bids them act. Here let the parson repeat himself using a figure he has used before. When he was a minister way down east in Maine a new bell was dedicated by the church he served. One of the members of the church recalled that old poem about the churchbells, each one ringing out its peculiar message. The Universalist bell cried out, "No hell, no hell, no hell." The parson suggested that a better interpretation of its message was "Trust love, trust love, trust love."

Whatever a Universalist means as he avows his faith in God, whatever his idea of God may be, he does believe in eternal and all conquering love and seeks to live that heroic faith as he faces all the evil in the world.

THE GREATNESS IN YOU

Let us be aware that a fragment of greatness resides in every human soul. Let us recognize that the great achievements in society are achievements by people. The greatness of Washington would have been helpless without the corresponding greatness in the people of his time. The abilities of Lincoln would have been helpless without the support of people sympathetic to the greatness in him. And the greatness of Jesus of Nazareth would have been helpless without the response of people to his human virtues.

What our times bring to society depends upon each one of you. Individual people working together make history. Co-operating individuals are the architects of the future. In each of our hands is the unshaped clay of what is to be. Within us each is the power of greatness. The world is bound to change one way or another. If it changes for the better, that is our responsibility. If it changes for the worse, that is also our responsibility.

— CARL NELSON

All your strength is in your union
All your danger in discord;
Therefore be at peace henceforward
And as brothers live together. — LONGFELLOW

The New Liberalism

Harry W. Cheetham

WE are entering into a new Elizabethan era. Already some of the main characteristics of the period are obvious. It is, and will be, a phase of our national life, in which events and ideas are shaped by the amazing ingenuity and skill of creative scientific workers and planners. The 'Men of the Trees' are now planting the deserts of North Africa with thousands of saplings so that the desert may blossom as the rose. Vast virgin forests, untapped mineral resources and the great rivers and lakes of the continents of Africa, India, and America are just beginning to be exploited for the increase of raw materials and food supplies. Like the former Elizabethans, we shall live in one of the most exciting, adventurous periods of the human spirit. It is also unfortunately a decade of callousness and brutality, which mocks and tortures the creative spirit. Our young men, with those of twenty other nations, suffer and die in the Korean hills. Violence stalks across Malaya, Kenya, South Africa and Eastern Europe. At home, a ruthless section of young people knock defenceless citizens into unconsciousness with coshes. Ours is a strangely paradoxical period, in which brilliant achievements and dismal failures are inextricably interwoven.

We have witnessed in the last forty years what Professor Victor Murray has described as "The Shrinkage of Liberalism." Owing to diverse reasons, liberalism makes no vital impact upon the course of events. The critical thinkers, the heretics and the enlightened minorities have been bludgeoned into silence or rendered ineffective. Yet as this new Elizabethan age dawns, new moulds of a clean coinage are being shaped. Sooner than we dare to hope, a revitalized liberalism may give to men a new currency of thought and practice.

The New Liberalism

A remarkable revolution in the field of psychology concerning the nature of man is now taking place. The pioneers of modern psychology, valuable though their contributions were, seemed to deliver a death-blow to the liberal Christian teachings concerning human nature. In effect, they taught that if you stripped the veneer of modern culture from man, there was revealed a clever animal with his primitive passions, emotions and superstitions. Religion, according to their view, was a fantasy and an illusion. Observing religious rites, they cried "We perceive that ye are somewhat superstitious." The ethos of modern psychology has now changed. Sophia L. Fahs in *Today's Children and Yesterday's Heritage* (Beacon Press) outlines a philosophy of creative religious development based on the modern psychologist's confidence in the potential goodness of human nature combined with an equally strong trust in the natural schedule by which all children seem to grow. The leaders of the new school of thought, summarizing the results of carefully-conducted experiments with thousands of pre-school children, declare "We perceive that ye are somewhat religious." The facts now known deny the assertion of the Prayer Book that we are born in sin. To quote the words of Sophia L. Fahs, "It is now quite generally believed that babies are born conditioned towards the most vital of all the values which high religion has always cherished." Neo-Calvinism and Barthianism are outmoded and unscientific. The future of progressive education lies with liberalism. The new liberal doctrine of man with its scientifically based belief in the natural flowering of personality through the emotions and its maturing by reason may well give back to modern man his soul. It can give modern man the coin of his own personality with the clear imprint of his maker and God upon it.

The Beloved Community

The new liberalism has also a significant contribution to make about the nature of our communal life. It declares that no vital community, whether it be of the church, nation or world, can be founded upon a uniformity of belief or practice. The unity of the spirit grows out of the rich diversity of the members. When we gather together, we do not of necessity become a herd; we may become a beloved community. Accepting each other as we are, stating our own convictions and then in love and tolerance endeavouring to find a synthesis of thought, which is over and above our individual points of view, are the characteristics of such a community. The liberal churches and the democratic nations can thus foreshadow in the conduct of their affairs the new designs for creative living.

Mr. Anthony Eden, the Foreign Secretary, speaking at the Thanksgiving Day dinner of the American Society in London, revealed something of this liberal spirit. Having stated that you cannot de-

feat communism by abuse, he called upon the democracies to realize that uniformity is not the way of salvation. America must not expect us to say yes to all her plans nor do we want her to agree to all our requests. It is by the lively but tolerant intercommunication of ideas and plans that a united but diversified society can arise. This applies to religious organizations and life — liberalism is not concerned with individualism in isolation but with consecrated personality taking its full share in the complex life of the beloved community of men, who bear the imprint of the living God.

THERE'S NO INFLATION HERE

John E. Wood

In spite of the way prices have been going up there is still an investment whose price has been completely stable for a long time. And, believe it or not, the returns on this investment have always been beyond the highest expectation of the investor. It is highly recommended as the best of all possible "buys".

The investment is in home and friendship. If you retort that the cost of food, clothing, fuel and mousetraps has gone sky high, then it is time you put aside your ledger, your pencil and red ink. You're reading the wrong columns, in the wrong book.

The price of affection is no more, no less than it has ever been. A chore shared, a burden lifted because everyone took hold of it from their own side and raised it together, a half hour of tom-foolery; if mothers took as much time curling the mouths of their children into smiles as they do curling their hair, we'd have something really permanent in this world. If fathers spent as much time playing with their youngsters as they do playing the market, we'd get a better return on this generation that would set the world right.

Investing a little time in developing family customs pays dividends beyond all expectations, too. In the celebrations of birthdays we've always allowed each youngster to chose her (in this case it is always her) birthday dinner menu. We get some weird combinations, but the delight is worth it. We also let them serve their own birthday cake. The shape of the pieces is somewhat out of the ordinary, but this is an out of the ordinary day; it is a demonstration that the whole family is delighted that this particular member came into the family and the whole family wants to celebrate the happy event.

Memories of affection and delight become priceless treasures, doubling and tripling their value with each year. In times of trouble, they hold us together. In times of crisis, they give us high loyalties that help withstand temptation and tribulation.

Affection and friendship are priceless investments. Dividends are paid in delightful living and every day is dividend day.

UNIVERSALISM IS EXCITING

Dear Readers:

Last Sunday my minister preached an excellent sermon entitled, *Religion is Exciting*. I think a better title might have been *Universalism is Exciting*. If you have read the last three issues of our little news sheet, *Universalist Advance*, I'm sure you will agree that it is exciting to be a Universalist when so many fine things are being accomplished.

We can demonstrate our enthusiasm for Universalism by financial support of our Unified Appeal. We can put some of the bigness of our Faith into our giving. Instead of thinking of it in terms of $1 - $500, we will think of it in terms of $5 - $1,000 and act accordingly. We will give the same financial support that other Protestants give to their denominational programs. How big is *your* Universalism?

During the month of February the following churches completed payment of their Minimum Fair Share of the Unified Appeal: North Jay, Maine; Hardwick and Palmer, Massachusetts; Concord, Michigan; West Chesterfield and Winchester, New Hampshire; Canandaigua and Fairhaven, New York; Outlaw's Bridge, North Carolina; Little Hocking and Milford, Ohio; Chester, South Strafford, West Burke and Wilmington, Vermont.

Also, during February, the following churches contributed amounts which brought their Unified Appeal total to a larger amount than last year: Stamford, Connecticut; Bryant Pond, Maine; Canton, Palmer and Yarmouthport, Massachusetts; Winchester, New Hampshire; Lyons and Milford, Ohio; Racine, Wisconsin.

If you have not given to the maximum of your ability, please send your contributions as soon as possible to 16 Beacon Street, Boston 8, Massachusetts. (Make checks payable to The Universalist Church of America.)

Yours for a greater Universalist Church.

— June A. Burns
For the Unified Appeal

John M. Ratcliff
Churchman
Educator
Friend

JOHN M. RATCLIFF, Dean of the School of Religion, Tufts College, died at his home on Professors Row, Medford, February 23 after an illness of several weeks. In spite of ill health, Dean Ratcliff carried on his work up to a comparatively short time before his death. From January 18 through the 22nd, he presided as Prior at the annual Retreat of the Fraters.

John M. Ratcliff was born in the southern Illinois town of Greenup in 1892, the son of loyal and active Universalist parents. His home influences and the guidance of the Rev. Almira L. Cheney interested him in the Universalist ministry. He did his undergraduate work at the University of Chicago from which he received the degree of Bachelor of Philosophy in 1916. In 1919 he received his Master of Arts degree in religion from the Ryder Divinity School of the University of Chicago.

During his student days, John was active as minister of the Universalist Church at McHenry, Illinois. Summers he spent in Southern Illinois Universalist missionary work. In 1918 he was acting pastor of the Church of the Redeemer in Chicago and in the following year at McComb, Illinois. There followed a three year pastorate in Halifax, N. S. from which the Ratcliffs went to Rockland, Maine where they served until the middle of 1924. From 1924 through 1929, John Ratcliff was minister of the Universalist Churches of Beverley and Essex, Massachusetts. He was minister of the Charlestown, Massachusetts church from 1929 to 1936.

Dean Ratcliff was one of those rare personalities who could and did (for the most of his life) do two or three things at the same time and do them very well. Thus, through the early years of his Massachusetts pastorates, he studied at Harvard University and completed the work for a Doctor's degree which was awarded him by Harvard in 1934. During these years Dr. Ratcliff was also active and most helpful in the young people's work and in the Sunday School Association. Interested always in education and in improving the education techniques and curricula of our church schools, John served as committee chairman, board member, in various offices and finally as president of the General Sunday School Association.

Later, when he was doing a full-time job as professor in the Tufts School of Religion, he also served his church as superintendent of Massachusetts Universalist Churches and finally as secretary of The Universalist Church of America. During the late thirties, when he was for a time minister of the Universalist Church of Wakefield, he evolved a plan under which that church discovered hitherto unsuspected resources within its parish personnel. The Wakefield Plan, as it was later called, was one of the instruments with which Massachusetts Universalism was revitalized under Dr. Ratcliff's leadership.

The editor of this paper, who was associated with John Ratcliff during the years when he worked both as state superintendent and later as general secretary, can testify without the slightest exaggeration to the very great value and the great extent of the Dean's work for his church.

When the Council of Executives under the joint leadership of Dr. Cummins and Dean Ratcliff was laboring to correlate and integrate the programs of the various auxiliaries, Ratcliff was a tower of strength. He brought to our problems a mind that was penetrating and orderly and a spirit that was persistently hopeful. One of John's most useful, though unspectacular services, was his leadership

and guidance in raising the educational standards of our summer institute programs.

John Ratcliff's standards of workmanship were consistently excellent and his work reflected his standards. His degree thesis at Harvard, *Equating Intelligence Tests*, was not just another doctoral thesis. It was an original and creative work that resulted in the development of new techniques that are now in use at Harvard. While he was serving the national church and teaching at Tufts, he contributed to the symposium book the *Tufts Papers on Religion* a chapter on *What the Church Means to Me* which was reprinted in a large pamphlet edition and used all over our Zion. Later, at the urging of the editor of this paper, he took time to write a text for adult church schools classes on *Lifting Life to a Religious Level.* This stimulating work is still in use (as it deserves to be) in several Universalist churches.

In 1946 John M. Ratcliff became Dean of the School of Religion at Tufts. To this work he brought both energy and insight. He strengthened the scholarship resources of the school and expanded and improved its teaching staff. In spite of heavy academic duties, however, Dean Ratcliff never lost his active interest in his church nor was he ever too busy to respond to calls for help from his fellow churchmen.

In the too early death of John M. Ratcliff, Universalism and liberal Christianity generally, has lost a strong leader and his host of friends in the ministry have lost a colleague whose loyalty was of the highest order.

—E. H. L.

WHEN IS A PERSON RELIGIOUS?

William Wallace Rose

Few words in our tongue call up more contradictory meanings than the words religion and religious. For instance: one may be "a very religious person", in the sense which Paul called the Athenians "very religious", that is, ignorant of God and superstitious.

One may "get religion" in the circus atmosphere of a revival, or have "a religious experience" in the quiet of a Quaker meeting.

One may find "religious devotions" the means of getting safely through this world and into the next. Or one may find, as President Eisenhower said he found, religion as that which "gives you courage to make the decisions you must make in a crisis, and then gives you the confidence to leave the results to a Higher Power."

So what is religion, and when is a person religious?

Actually, religion and life are one, or neither is anything. Here is one who puts his faith to work in a desperate personal emergency, and it helps him over his fears. The world may crack up around him, but he won't. So they who habitually conquer fatalism with faith are religious.

Here is another who, out of that which is highest and holiest and happiest in his own life, gives to the need that is nearest in the lives of others. So they who habitually give good measure, and do more than is expected of them are religious.

Still another learns to sublimate the griefs and burdens of the world by assuaging the sorrows and getting under the loads of others. So they are religious who, by their woes, are drawn nearer to God and man.

And here is one who shows a concern and a conscience toward people at the bottom of the social heap, or outside the charmed circle of the accepted. So they are religious who "fight against might and let nothing appal."

And they are religious who invite the soul to every banquet of beauty and wonder and worship that is ever spread in this great, wide wonderful world, where earth is literally filled with heaven, and every wayside bush is aflame with God.

Religion is an experience, you see; just as music is, or art. You can teach the language of religion, you can instruct in the formalities just as you can teach music and painting. But the thing itself is not taught — it is caught.

So when is a person religious? When overcome by the feeling of wonder, love, and praise in the awareness of this mysterious universe, our home. And by the happiness which comes when we bring even the most modest contribution to its fuller enjoyment, by self and by others.

And the glory of a right religion (and its test, too) is that it shows us tasks beyond our strength and ability to perform, and then gives us the strength and ability to perform them. And as the Negro spiritual puts it "You gotta have a glory, or you just don't live."

Reactions Of Our Readers

LIKES THE CHANGE

To the Editor:

Have just thumbed through my copy of the Leader. I like the whole typographical effect and it is packed with a lot of good stuff. Especially, do I like the new name, *The Universalist Leader.*

— Warren B. Lovejoy
Westbrook, Maine

WE INTEND TO STICK TO IT

To the Editor:

Why not choose a name for this paper and "stick to it"?

Your cover page is awful.

— Frances Stone Sayles
Cornish, Maine

VOTES, YEA!

To the Editor:

Voting *does* help. For several years, when the time came to renew my subscription to the *Leader*, I voted for a return to its old name. Lo and behold! like a New Year gift, like a wish come true, there was the old name on the January issue. There must have been quite a number of like-minded voters.

I am going to vote again; this time, for more articles by Dr. William Wallace Rose. In my opinion, he is one of our best exponents of positive Universalism.

— Ella Battle
Battleboro, N. C.

A CHANGE IN THE RIGHT DIRECTION

To the Editor:

Congratulations on changing to *The Universalist Leader.* It is a change in the right direction and serves to give prominence to the concept that makes a distinctive movement. Our denomination has a mission and a message for this age, and our periodicals should serve to sharpen our focus and make clear the progressive and distinctive religious contribution we offer to mankind.

More power to the editor of *The Universalist Leader* and the movement it represents.

— David H. Cole
Chicago, Illinois

A GOOD FRIEND DISAPPROVES

To the Editor:

What on earth is the excuse for changing the name of this publication from *The Christian Leader* to *The Universalist Leader* at this time?

When a federation is being negotiated with Unitarians, can this sudden emphasis on denominationalism be interpreted as anything but sabotage? Is the real reason behind the change in the name the desire of editor or trustees to block effective federation in the area of publications? "Fling out the banner and rah for our side?"

To me, it is ill-timed, ill-mannered and ill-judged.

— Isabel Gehr
Philadelphia, Pennsylvania

LIKES IT ALL

To the Editor:

Congratulations on 1) *The Universalist Leader.* I like it. 2) Abbreviation of the statement of faith. 3) Fine articles. 4) Your warning on drinking. Nelson Algren says America leads the world in alcoholism. Fine?

— Morley R. Hartley
Lansing, Michigan

———

We like the idea of the change back to the old name, *The Universalist Leader.*

— Burton F. Smith
Rutland, Vermont

———

So glad to see the change in name, and contents remaining on same high level!

— Marion H. Bunney
Auburn, Maine

———

Let me congratulate you on your new Leader, *The Universalist Leader.* It certainly gives one a new lease on life.

— Lilla P. Huntley
Cambridge, Mass.

PROTESTS CHANGE OF NAME

To the Editor:

As a subscriber to *The Christian Leader* since 1899, allow me to protest earnestly against changing the name to *The Universalist Leader.*

This is and has ever been one of the best religious papers. We sincerely believe that our Universalist, common sense, interpretation of Jesus' teaching and practice is the real, the truest and best interpretation of Jesus! The name, *The Christian Leader*, is definitely best and carries greater influence.

—Merrill C. Ward
Abington, Massachusetts

UNCLE WALT ACCENTUATES THE POSITIVE

To the Editor:

I am delighted to see in *The Universalist Leader* how you have stirred and encouraged our younger men (like Bell) to scholarly research in the history of Universalism in the United States. Dr. Bell's articles on de Benneville will be very helpful to our adult study groups. In Joliet, there is a group of over thirty who meet once a month in different homes to discuss Universalism. Most of the members are new comers and the work they are doing fits in well with what Dr. Parkhurst is doing in the complete religious education program.

— Walter Macpherson
Joliet, Illinois

ENJOYS DE BENNEVILLE STORY

To the Editor:

Congratulations on a fine religious periodical. I have enjoyed especially the November, December, and January issues.

I am looking forward to more of the de Benneville story.

Here is my renewal for a year.

— Minette D. Newman
Cambridge, Mass.

UNIVERSALIST-UNITARIAN FEDERAL UNION

To the Editor:

I have been reading the articles in reference to the above in the September issue of *The Christian Leader.*

As you know, I come from an old Universalist family. I would like to commend two articles; one by Ellsworth Reamon and the other by

A. Kapp.

hat happens to our colleges, nps, homes, and pensions in this deral Union? I have worked in e Y.P.C.U. and have been chair-an of the Chapin Home for forty rs and therefore, I am interested. his consolidation needs a great of serious consideration. Why work together in the good eighbor manner instead of tearing up the roots which our forefathers planted?

EMMA J. WEBB

New York, N. Y.

LET US BE HONEST WITH OURSELVES ABOUT FEDERAL UNION

To the Editor:

The following questions should be uppermost in our minds from this e until June 1, 1953. Am I pre-red to vote on the Unitarian-iversalist Federal Union Plan? ave I read all available material, attended group discussions on the proposed plan; weighing the rela-tive advantages and disadvantages the Universalist Church favors uch a Federal Union above the arish level only? There are always two sides to every question and little aterial concerning the disadvan-ages of a Federal Union plan has been put into circulation.

This is not a new idea, but enough value remains to revive the urge for uch a plan. There must have been ome good reasons why it has never been passed in previous years.

Personally, I have had many years with the Unitarian Church as my church home. The late beloved Dr. John Carrol Perkins married my husband and me, christened our two oldest children. In our Government service life, if there is no Universal-ist Church where we are living, we look for a Unitarian Church home. But I am a Universalist in belief, I am a theist, as were the founders of our faith. To partake of Com-munion is a very sacred occasion and I have Unitarian friends who attend Communion services at the Uni-versalist Church, while it may be of little importance to many Uni-versalists. My creed (in the broadest sense in which liberals use the term) is to respect every man's right to his religious faith, welcoming all to worship God in my church home. But I do want other persons to do likewise.

It has been disturbing to me when the Commission puts out material on *20 questions* with such a question for example; "Between the two Denominations (a) Are there dif-ferences in theology?" The question is answered "No" in the pamphlet, which is incorrect. True, the two churches follow parallel lines but with theological differences, I do not consider, negligible. They are different enough that for years we have had two separate churches. Many Universalists share Dr. Ben-ton's anxiety, "Is there to be any recognition of God in the Con-stitution." How can I be sure the Federal Union Plan will draw up such a constitution? If it does not, there is a likely possibility that other church membership rolls will be increased by former *Universalist members*.

Why can't the same good ob-jectives be accomplished by close co-operation in the spirit of liberal humanitarian faith, to meet the urgency of the situation at present, *without a Federal Union structure?* The Union will mean, we are told, additional cost and present ad-ministrative and organizational difficulties. Mrs. Bowman's Sep-tember 1952 article stressing the differences of the two respective Women's Organizations is only one departmental example.

The plan emphasizes the Federa-tion of the Departments of Education, Publications and Public Relations. The first, Department of Education, with the theological differences, the material might not be acceptable to all of us and so necessitate some Church School teaching staffs using Congregational and other Church School material. This is the case at present in many Universalist Church Schools. As for Publications; the *Universalist Leader*, our only publication, is autonomous and will not come under the Federal Union. As for Public Relations, the Universalists have no full time Public Relations Depart-ment. It has been my experience that the Unitarian Church is better known than the Universalist, so perhaps a Public Relations De-partment is advisable. If we are honest with ourselves, we haven't too much to be Federated in such an elaborate structure.

But we have proof through many years that we can work together. Our outstanding Federated Churches and youth group activities are good demonstrations and should be encouraged.

The reports of the voting of churches between December 31, 1952 — January 3, 1953 are early decisions made before many details of the Federal Union plan were available; the number of votes cast in many churches seems too small for it to represent a total feeling. Can't these churches take another vote to be recorded in the final count?

The Commission deserves a sin-cere vote of thanks for the contribu-tion and work of its members toward this plan. Every voter should read everything published on the subject — including Roscoe E. Trueblood's fine sermon and all articles related to Federal Union in past issues of *The Universalist Leader*.

If Universalists will be honest with themselves, there exists an under current of apprehension as to the future, and may I repeat future effect that this proposed plan will have on the identity, growth and perpetuation of the unique belief of our Church. At present, the Universalist Church is showing a heartening growth. This has been a healthy and stimulating experience for us all to have had to consider such a Federal Union. May it prove to straighten and strengthen the lines of Universalist faith — to march forward as a greater service to God and man.

—VERA ALLEN HOUSER

Washington, D. C.

ENJOYED MARCH LEADER

To the Editor:

The March copy of the *Leader* was the best I have received.

Do you expect ordinary readers to read the book review which you printed in March? That page was my only criticism.

I enjoyed those articles in the beginning so much! ! !

—ELLA L. THOMAS

Woonsocket, R. I.

* * *

Our Library Desk

CONCISE BIBLE COMMENTARY
By W. K. Lowther Clarke
The Macmillan Company, New York, 1953
Price $7.00

The publishers hail this volume as, "The first complete new one-volume Bible Commentary in two decades". And so it is. And having said that, it is difficult to go on with any further appraisal. The work contains so much that is good and valuable, and so many inherent defects that a satisfactory brief review is impossible. Yet a few observations are in order.

In the first place, the entire book is the work of one man. This, the publishers claim, is all to the good, because it insures, "a splendid consistency of approach". But is that all one should look for in a commentary? It is also the book's most serious defect. In addition to covering the entire Bible including the Apocrypha, there are also nearly four hundred pages of supplementary material and introductory articles, twenty-eight in number, dealing with such topics as Hebrew Religion, Text Versions and Canon of the Old Testament, Gentile Background of the New Testament, Life of Jesus, Doctrine, Miracles, and the Bible View of History. For one man to be an authority on so many widely divergent topics is an impossibility. The author has, however, done an excellent job of summarizing, from a somewhat conservative point of view, contemporary scholarship in those fields.

Again, the work is entitled, a *Concise Bible Commentary*. Here also is both strength and weakness. The work is so concise that its total bulk including the introductory articles happens to be exactly the same number of pages as the R.S.V. Old Testament alone. This guarantees that much of the dead wood of most commentaries has been trimmed. It is also evident that a detailed explanation of the meaning of the entire Bible that is only sixty per cent as long as the text of one of its three main parts cannot be very adequate in its explanations.

Finally, it is encouraging to find at least one commentary that realizes the Apocrypha are still part of the Bible. Only fifty-five pages are devoted to them, but they at least are there.

—Ellis E. Pierce

WE, THE FEW
By John L. Hawkinson
Exposition Press, 1953
Price $3.50

We, the Few, a novel about the survivors of cataclysmic world war, is really a homiletic tract in novel form.

The story tells about the Odyssey of a hundred odd survivors as they slowly journey across a ruined and abandoned United States, and of their problems in starting anew. It is well-told and sobering reading. It should serve a purpose in alerting Americans to the dire possibilities of atomic war, and we certainly need such alerting, suffering as we do from the popular illusion of our scientific and military omnipotence.

— E. H. L.

THE JOURNALS OF ANDRE GIDE
Translated by Justin O'Brien
Alfred A. Knopfe Company
In four volumes
Price $6.00, the volume

The Journals of any of our eminent literary men make useful reading for preachers. These private notebooks are a kind of attic for the mind where all manner of curious observations are stored. Best of all — from the preacher's point of view — the information, quotations, and illustrations in them are generally unfamiliar even to the more literate of congregations. Here, then, the preacher can pasture safely and browse widely, sure of nourishment though in strange fields.

Gide's Journals are excellent for this kind of provoking, prodding, stimulating ministry to ministers. His idiosyncrasies, his experimentation with and final rejection of communism, his insight into Catholic-Protestant difficulties, his constant concern with ideas, his emphasis on style, his struggles with himself and with society are all reflected in t Journals. Here you see a m picture of a free mind in operat The development, growth, and f back of ideas are clearly sho much in the manner of Beethove Theme notebooks. Perhaps t reader will be led to have a Jour of his own to keep up a running logue with his own mental p esses.

Another value to these Jour in preference to say Emerson's Thoreau's, is that they take us of our evident provincialism and us down in a vivacious and cos politan milieu.

Open these Journals anyw and read in them often. Th entertaining as well as instr

— Carl S.

THE GALILEANS
By Frank G. Slaughter
Doubleday and Company, 1
Price $3.50

Frank G. Slaughter, autho *The Galileans* is a physician surgeon whose hobby is writin is not surprising therefore tha writings contain much about hea and the science of healing dise This story subtitled, *A Nove Mary Magdalene*, is no excep In fact, the loving detail with the author describes med treatment, and surgical proce in the Greco-Roman world ta a good deal of the story. Jo the Galilean apprentice leech, later becomes the temple docto Jerusalem, is the real central c acter. Joseph's passionate desi learn more about the cause and of disease takes him to Alex to study. The life of that a cosmopolitan city where the lean, Mary of Magdala, has bec a famous dancer, is well portra Intimate glimpses of Jesus an fiery Galilean followers h interest. But somehow th ible central character, Mar comes alive in full dimension is the "heroine", but the could, with small modificat stand without her, for it is a g story of "the Galileans" of Ro troublesome province in the tim Jesus.

— E. H

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

THE A.U.W. SOCIAL ACTION BROCHURE

Are you concerned about the social issues of the present day? Do you want to know what we can do in the way of effective action? This new social action leaflet of the A.U.W. presents some of the problems which we as liberal church women should understand and then suggest some things that we can do.

Copies may be secured by writing the A.U.W., 16 Beacon St., Boston 8, Mass.

CLARA BARTON LETTER ON UNIVERSALISM

From time to time letters written by Clara Barton, mementos which she cherished, and other valuable possessions come as gifts to the Association of Universalist Women. While all are interesting, those which most deeply impress us and strengthen the bond between us, are the letters in which she speaks of her Universalist Faith. Such a letter, quoted below, came from the 1902 Press Book Files of Miss Barton's grandniece, Saidee F. Riccius of Worcester:

Glen Echo, Maryland
February 4, 1902

Mrs. R. M. Crons,
Atlanta, Ga.

My dear Mrs. Crons:

Your letter of January 8, suggesting to me that I send you a handkerchief for the benefit of our Society, was received during my absence from home. I take the first opportunity to comply with your request and sincerely hope that the handkerchief I enclose may bring a few pennies to your well-earned purse.

I do not need to be told how unpopular Universalism is in the South; neither is it, by its own name, popular anywhere, but, dear sister, when you remember how wide its ideas have spread since John Murray preached his first little sermon in America, what barriers it has broken down, what paths of love and hope it has opened and widened, how it stands, outside of its name, an example to the whole Christian world, you will not feel, after all, that it is unpopular, and certainly not that it has been without its uses. My father, Stephen Barton, blessed be his name, welcomed the elder Hosea Ballou, scarcely more than a white-headed boy, to the tall pulpit in the old Universalist Church of Oxford, Massachusetts. He lived and died in the faith he cherished, loving the world and by the world beloved.

Hoping the best of all things for you, with sisterly regard and love to every member of your society and so to all societies of your grand, progressive city, I am

Faithfully yours,
CLARA BARTON

NEWS FROM HEADQUARTERS

Mrs. Cyrus F. Springall, Mrs. John H. Miller, and Mrs. Arthur W. Webster, members of the A.U.W. executive board, drove to Rochester, N. Y. for Aiko Onishi's graduation recital at The Eastman School of Music, on March 25. The occasion was a happy one for all who had followed Aiko's progress during her three years' stay here.

Mrs. J. Russell Bowman, the A.U.W. executive director, who went with the board members to Rochester, was met there by Mrs. Emery Hamlin, the New York State A.U.W. President who accompanied her on a field trip planned by the officers of the state association. The itinerary included, beside Rochester, a regional meeting at Albion, another at Binghampton, and one at Utica. On Wednesday, April 1, Mrs. Bowman was the speaker at the Dedication Day Service for Universalist women of the Buffalo church at which time the Unitarian women of the city were also present.

During the week of April 14-22, Mrs. Bowman will be in Maine. Mrs. Charles Pomeroy, the Maine A.U.W. President will accompany Mrs. Bowman on a field trip which will include among other churches, Auburn on the evening of April 15 and Rockland, on Sunday, April 26. when she will speak on *The Church Woman's Program* at the regular church service.

YEARBOOK

The 1953 Yearbook will be ready for distribution this month. The foreword for this twelfth annual Yearbook of The Association of Universalist Women has been written by the Rev. Ida M. Folsom, who served as executive director from 1940-1946 and who was herself the editor of the first six volumes.

This earlier publication date will make it possible for program committees to use the Yearbook in making their plans for another year; copies should be in the hands of all who are concerned with the program of a local group.

SUMMER INSTITUTES

While the final dates for all of the summer institutes are not available, it is not too early for local groups to make their plans for sending delegates to these leadership training programs. The A.U.W. co-operates with the Department of Education in promoting the institutes in order that the best possible leadership may be secured. Detailed plans for each institute will be sent out in the near future — please give these institutes your serious attention.

A Divinity student named Tweedle once wouldn't accept his degree, because it's tough enough being Tweedle, without being Tweedle, D.D.

—The Watchman Examiner

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

HOW TO KNOW YOUR BIBLE

A Guide to Biblical Study
By A. Victor Murray
The Beacon Press, Boston
Price $3.00

Frequently there comes over our desk request for books helpful to study of the Bible. In answer, we send a number of books which together would give the reader the historical backgrounds, the scholar's insights, and the key, as it were, to the heart of the Bible's meanings. When said texts go to a lay person, we send them with the hope that their number will not discourage the person.

Now we have a new answer. In one hundred and eighty pages, A. Victor Murray, President of Chestnut (Theological) College in Cambridge, England, has produced a highly readable book which, between its own covers, gives the help we often have to turn to several texts for. Included are four maps and a time chart.

Dr. Murray has a happy way of stating the scholar's insight clearly and simply.

How to Know the Bible takes the books of the Bible in the order in which they probably were written.

In moving style, the author puts each one against the backdrop of its history. He underscores the importance of this when, for example, he notes that the prophets, "were concerned with their own times and unless we see what was happening in those times we shall miss the clue to their writings." (p. 40)

Then, swiftly, giving the Bible references in parentheses, Murray bares the heart of the meaning and message. Re-emphasizing the importance of the historical backdrop, Murray underscores another truth: "There is an eternal ingredient in (the temporary) which must be reckoned with."

Englishman though he is, the author recommends the revised version (or Moffatt's) translation for study. The American reader should note, however, that he refers to the Revised Version with the Apocrypha, published by Oxford or Cambridge University Press. We have Moffatt's. The American Revised Version will do quite as well as the English. It does not, however, have the marginal notes he refers to. We, too, should add the Apocrypha. (Goodspeed has published one. The Smith-Goodspeed translation includes the Apocrypha.)

How to Know Your Bible has some three hundred and fifty-eight topical paragraphs numbered (as Bible verses are numbered). This makes reference easy.

There are three passing comments in the book treating orthodox theological assumptions as fact. Apparently the author accepts the resurrection of Jesus: "He was known to be alive afterwards" (p. 57). Likewise, (p. 145) he refers to the "gift of the Holy Ghost." Similarly (p. 80) he seems himself to adhere to the Jewish belief, saying that the Old Testament "is rooted in an historical event": "I am the Lord thy God which brought thee up out of the land of Egypt."

How to Know Your Bible is a very welcome book. We shall await reports particularly from the lay people who use it. The book is for older young people and adults.

— Edna P. Bruner

INSTITUTES 1953

Ferry Beach, Saco, Maine

Youth Laboratory	July 2-12
Seabreeze (Jr. High)	July 12-25
Education	July 25-Aug. 1
Education	Aug. 1-8
Public Affairs	Aug. 8-15
Churchmanship	Aug. 15-20
Family Fellowship Week	Aug. 21-28
Young Adult	Aug. 28-30

Beaver Lake, New York

June 27-July 7	U.Y.F.
July 8-19	Religious Education
July 19-25	A.U.W.
July 26-Aug. 8	Jr. High World Citizenship
Aug. 9-23	Family and Churchmanship
Aug. 29-Sept. 4	College Age Group
Sept. 4-11	International Seminar (Sponsored by Universalist Service Committee)

Mid-West Institutes, Bridgman, Michigan

July 12-19
July 19-26

Shelter Neck, North Carolina

U.Y.F.	June 7-14
Family Institute	June 14-17

Dates for Southern Institute (Camp Hill, Alabama), Murray Grove, and California are yet to be announced at this writing (Feb. 19).

ANNUAL JUNIOR CHORISTERS HOUR

The Annual Junior Choristers Hour, sponsored by the Massachusetts Universalist Convention, will be held on Sunday, May 3 at 4:30 P.M. at the First Universalist Church in Waltham, Mass.

The music is good, the children have worked hard, and it is hoped that there will be a good attendance of interested Universalists who have come to back the children in their efforts.

The rehearsal of all participating choirs will be at 2:45 P.M. at the church that same afternoon.

SEMINAR for New Ministers

The Seminar for new Universalist ministers under the auspices of the Department of the Ministry will be held at headquarters, 16 Beacon Street, Boston, Tuesday, Wednesday and Thursday, May 5, 6, and 7.

All Universalist churches now being served by new ministers are requested to cooperate in program planning so that their ministers may conveniently attend.

News of Churches and Church People

ATTLEBORO UNIVERSALISTS TO ERECT NEW CHURCH BUILDING

Attleboro Massachusetts Universalists, celebrating one hundred and thirty years of Universalist preaching and teaching in their city and seventy-five years of Murray Church, voted on Friday evening, February 27, to build a new and modern church building at their church and parish reunion.

Lester W. Nerney, moderator of the Parish presided at the meeting which voted almost unanimously for the appointment of a committee to initiate the new building project.

The function of the preliminary survey committee will be to answer the finance problem of how much will be available and when to receive reports of sub-committees to obtain a preliminary sketch (the artist's concept) of what a new church might look like; be authorized to engage expert advisors, subject to budget control by the standing committee and to report to the annual meeting of the parish in November, 1953.

The suggested make-up of the preliminary survey committee would include the standing committee; chairmen of sub-committees; sub-committee of finance committee; a representative from the various organizations of the church and three representatives at large.

This inspiring action was the climax of an evening of historical reminiscences about the early days of Murray Church told by three members who were students in the early Sunday School of the church. Arthur Bottomley recalled the special Christmas services and Sunday School picnics of long ago. He paid tribute to the Sunday School library and recalled the foundation of the Men's Club during the ministry of the Rev. Fred A. Moore. Miss Bottomley remembered the assignment of church pews and the burning of the old church mortgage. Edith Claflin recalled her childhood memories of the church and Sunday School and recited an original poem which she had written at the age of ten explaining the teachings of Universalism. Mr. Nerney recited a poem relating the affairs of the Murray chapter of the Washingtonian Society. Dr. R. P. Dakin, former Sunday School superintendent, told how he became a Universalist and why he has continued to be a Universalist.

John L. Gibb, who led the singing at the Fiftieth anniversary celebration, was present and also led the singing for this occasion. Mr. Gibb was assisted by Shirley Wood, daughter of the Rev. and Mrs. John E. Wood.

NEW YORK STATE UNIVERSALISTS ON DR. LEINING

Whereas: Dr. Fred C. Leining, our respected and esteemed State Superintendent, after twenty-three years of devoted service to New York State Universalists as State Superintendent, has tendered his resignation, so that he and Mrs. Leining may retire to their beloved Vermont hills, and,

Whereas: this board reluctantly accepted his resignation at the meeting of November 25, 1952,

Be It Resolved: That we express our sincere and deep regret that the termination of this association is necessary.

Be It Further Resolved: that these resolutions be published in the *Empire State Universalist*, *The Universalist Leader*, and a copy sent to Dr. and Mrs. Leining.

— Ruth P. Wallace, *Chairman*
— Ashley W. Strong
For the officers and the Board

STOUGHTON COMMUNITY LENTEN SERVICES

The Community Lenten Services of Stoughton, Massachusetts, carried on Wednesday evenings were brought to a climax with a special Lenten Service of Sacred Music presented by the Seminary Singers of Boston University School of Theology held in the First Universalist Church.

LIBERAL LENTEN PROGRAM AT BUFFALO

Dr. Robert L. Cope, minister of the First Universalist Church, Buffalo, New York, preached a series of Lenten Sermons on *Makers of the Modern Mind*, Charles Darwin — Naturalist, *The Process of Growth*, Karl Marx — economist, *The Struggle for Social Justice*, Sigmund Freud — Psychoanalyst, *The Unconscious*, John Dewey — Philosopher, *The Use of Intelligence*, Albert Einstein — Physicist, *The Cosmic Mystery*, and Jesus Christ — Prophet, *The Ultimate Concern*.

Mid-week Lenten services were sponsored jointly by the First Universalist and the First Unitarian Churches. On March 11, Dr. Robert Killam of Cleveland was the speaker at the Universalist Church. March 25, Dr. Robert Cummins was the speaker at the Unitarian Church. Dr. Cope conducted Communion at the Universalist Church Maundy Thursday evening. Good Friday evening the service was held in the Unitarian church and Dr. Hitchen read, *The Terrible Meek*.

ROCHESTER UNIVERSALISTS ADVANCE

The following thrilling story is the account of a parish meeting of the First Universalist Church of Rochester, N. Y. held on February 25, 1953.

Universalist Advance was the theme. Our guests were Dr. and Mrs. Hugh Chamberlain Burr, and our state superintendent, Dr. Fred C. Leining. Dr. Burr, introduced by the chairman, Nathan C. Morrell, conveyed greetings from the Federation of Churches. Dr. Leining gave us one of his rousing calls to action. Louis B. Cartwright invited the members to back up our national organization by subscribing to the Unified Appeal. John D. Brush, using large colored display cards outlined the principal features of *Universalist Advance:* wider and more effective publicity, twenty-five new members this year, more family nights in the church, special

meetings with noted Universalists as the speakers. He stressed the idea that Universalists give to their cause, not through coercion, threat of punishment, or hope of special reward, but because they truly love their church.

Readers of *The Universalist Leader* will be looking forward to more good news from Rochester. The chairman of that committee on "Wider and More Effective Publicity" will be sending us stories and pictures soon.

BRUNSWICK UNIVERSALISTS DEDICATE PARISH HALL

Members and friends of the Brunswick, Maine, Universalist Church joined to dedicate their new memorial Parish Hall, Sunday, February 22.

The event was the climax of a five year improvement program under the leadership of the Rev. John Cummins. The program has accomplished the repairing and restoration of the church plant, inside and out.

Representatives of thirteen southern Maine parishes joined Brunswick Universalists in dedicating the new hall, "To the Glory of God and to the service of mankind in remembrance of those gone before us."

The project was completed and paid for in little over two years. It is not a remodeling, but a completely new addition to the church with no make-shift about it; from dishes in the kitchen, automatic hot water, tile floors, indirect lighting, all new modernistic furniture, to the last nail.

NEWELL TO HEAD MAINE CHURCH EXTENSION

The Universalist Church of Maine has appointed the Rev. Gordon Glenn Newell, Rumford, to head the work of the (state) committee on church extension on a full time basis after April 1.

He will concentrate his efforts for the time on rebuilding the churches of Bryant Pond, Canton and South Paris, the Rev. Walter E. Kellison, superintendent, announced this week.

This appointment is the first of its type in the denomination and leaves the superintendent free to work on other phases of state work.

GILES RETURNS TO HEADQUARTERS STAFF

The Rev. Philip R. Giles, recently released from active service as Senior Chaplain Major at the James Connally Air Base, United States Air Force, Waco, Texas, has rejoined the headquarters staff of The Universalist Church of America.

Mr. Giles has resumed his duties as assistant to the superintendent.

EDITOR ADDRESSES SOMERVILLE MINISTERS' ASSOCIATION

Dr. Emerson Hugh Lalone, editor of *The Universalist Leader*, was the guest speaker at the luncheon meeting of the Somerville, Massachusetts, City Ministers' Association, Wednesday, March 4.

Dr. Lalone spoke on, *The Church Press*.

PERSONAL

Dr. Milton McGorrill was the speaker on March 6, at the Watertown, New York Union Lenten Services held at the Avon Theatre.

CURBSTONE SERMON

The journey to Jerusalem
Was a march of triumph
Doomed to end in tragedy
Yet Jesus held not back
He foresook not His ideals
To run away from danger

BUT WE DO!

Brainard F. Gibbons

ORDINATION

JOHN BURTON WOLFE was ordained to the Christian ministry and installed as minister of the Universalist Church of the Good Shepherd, Racine, Wisconsin, Thursday evening, February 19, 1953.

Dr. Carl H. Olson, Minneapolis presided.

Gwendolen B. Willis, president of the church led the Act of Ordination. The Ordination Prayer was offered by the Rev. Kenneth C. Walker, who also gave the Charge to the Minister. Scripture was read by the Rev. Max D. Gaebler, minister of the First Unitarian Church of Madison.

The Rev. John S. McPhee, director of the Universalist Mid-West Conference delivered the Charge to the Congregation. The Right hand of Fellowship for the Wisconsin Universalist Convention and The Universalist Church of America was given by the Rev. John H. MacMartin and Dr. Brainard F. Gibbons, president of The Universalist Church of America.

The Rev. Irving C. Faust, minister of the First Congregational Church of Racine, welcomed the new Minister to the community.

The Benediction was pronounced by the Rev. John Burton Wolfe.

THE A.U.W. BIENNIAL CONVENTION
August 21, 1953

The A.U.W. along with the other auxiliary organizations, will hold its biennial convention meetings on the first day of the joint Universalist and Unitarian meetings to be held at Phillips Academy, Andover, Massachusetts, August 21-24. In addition to the business that will come before the delegates, the A.U.W. day promises to be a busy, but profitable one. There will be several round tables, excellent exhibits and opportunity for consultation with staff or board members. An opening worship service, the gift service and service of memory will complete the program. The Association of Universalist Women is a non-delegate body and we hope that more of our women will come to this important biennial convention and remain for the sessions of The Universalist Church of America.

INSTALLATION

FRED A. RUSSELL, JR. was installed as minister of the First Universalist Church, Claremont, New Hampshire, Monday evening, February 16.

The Installation Sermon was preached by Dr. Robert Cummins, general superintendent, Universalist Churches. Howard T. Ball, president of the church, led the Congregation in the Act of Installation. The Installation Prayer was offered by the Rev. Myles Blanchard of Nashua.

The Invocation was offered by the Rev. Samuel Maxwell, Unitarian minister of Charlestown. The Rev. Forrest Higgins, minister of the Claremont Congregational Church, read the Scripture.

The Charge to the Minister and to the Congregation was delivered by the Rev. William W. Lewis, executive minister of the New Hampshire Universalist Convention. The Rev. George Niles of Manchester extended the welcome of the New Hampshire Convention to Mr. Russell. The welcome to the community was expressed by the Rev. Vincent Fischer, rector of Trinity Episcopal Church, Claremont.

The Rev. Fred A. Russell, Jr. pronounced the Benediction.

The Samaritan Society of Universalist Women were hostesses at a reception for the new minister after the service.

UNIVERSALIST-UNITARIAN FEDERAL UNION REFERENDUM

Churches Reporting Between February 1, 1953 and February 28, 1953

Church	Voting Record: Unanimous	Yes	No	Present
Andover, N. H. (Unitarian)	X			
Brookline, Mass. (Unitarian)		52	4	64
Cambridge, Mass. (Unitarian)		69	0	69
Caribou, Maine (Universalist)		37	0	45
Chester, Vt. (Universalist)		12	0	12
Chicago, Third (Unitarian)		50	0	50
Chicago, Unity (Unitarian)		30	0	30
Clinton, Mass. (Unitarian)		12	1	15
Dallas, Texas (Unitarian)		116	0	116
Davenport, Iowa (Unitarian)		40	0	43
Dayton, Ohio (Unitarian)		49	1	50
Denver, Colo. (Universalist)		16	1	17
Derby Line, Vt. (Universalist)		33	0	33
Dublin, N. H. (Federated)		10	0	10
Floral Park, N. Y. (Universalist)		37	2	43
Harrisville, R. I. (Universalist)		1	21	25
Hutchinson, Kansas (Universalist)		18	0	18
Keene, N. H. (Unitarian)		43	0	45
Lawrence, Mass. (Universalist)		54	0	54
Lexington, Mass. (Unitarian)		56	0	56
Lincoln, Neb. (Unitarian)		80	0	80
Little Hocking, Ohio (Universalist)		17	3	20
Louisville, Ky., Clifton (Unitarian)		31	0	35
Los Angeles, Calif. (Universalist)		18	2	20
Manchester, N. H. (Universalist)		30	0	32
Marblehead, Mass. (Unitarian)		40	0	41
Marlboro, Mass. (Unitarian)		24	0	24
New London, Conn. (Federated)		31	0	31
Oaklandon, Ind. (Universalist)		18	1	19
Orlando, Florida (Unitarian)		40	1	60
Pasadena, Calif. (Universalist)		29	36	72
Peabody, Mass. (Universalist)		18	0	18
Philadelphia, Penna., Restoration (Universalist)		46	0	46
Pittsburgh, Pa., North Side (Unitarian)		35	1	36
Portland, Oregon (Unitarian)		61	25	86
Port Washington, N. Y. (Unitarian)		19	20	42
Red Hill, N. C. (Universalist)		19	0	25
San Francisco, Cal. (Unitarian)		105	0	107
Saugus, Mass. (Universalist)		23	0	23
Springfield, Ohio (Universalist)		0	3	3
St. Paul, Minn. (Unitarian)		99	0	99
St. Petersburg, Fla. (Federated)		55	1	56
Stow, Mass. (Unitarian)		16	0	16
Swampscott, Mass. (Universalist)		23	0	23
Toledo, Ohio (Unitarian)		275	0	275
Westborough, Mass. (Unitarian)		27	0	27
Winchendon, Mass. (Unitarian)		24	0	26
Winnipeg, Manitoba (Unitarian)		39	1	43
Yarmouth, Maine (Universalist)	X			
UNITARIAN FELLOWSHIPS				
Burlington, Iowa		15	0	15
Nashville, Tenn.		26	0	26

SUMMARY — FEBRUARY 28, 1953

	Yes	No
Federated churches	17	0
Unitarian churches	124	4
Universalist churches	60	11
Unitarian fellowships	9	0
Universalist fellowships	0	0

FEDERAL UNION QUESTION BOX

The vote brought before the congregation has been tabled. The lawyers of the congregation seem to find the proposals a little vague and hesitate to commit themselves.

Essentially, the proposition is for the two denominations to federate on the administrative level in the areas of education, publications, and public relations. In these areas there has been a considerable amount of co-operation already. This federation would let our combined resources go toward services to churches and development of program, instead of being absorbed as at present, by duplications in staff and equipment. The operating framework for this plan is outlined in the *Details of Federal Union Plan*, which is now in the hands of every minister and church clerk.

In my community, the two denominations represent entirely different viewpoints. Are we wise to federate with a group as different as that?

A denomination cannot be judged accurately by one local church. The denominational picture should come from a study of the most outstanding traits nationally, rather than from generalizing from traits found in *one local* church, which may or may not be representative of the entire denomination. The differences between Unitarians and Universalists are no greater than the difference found within either.

What control over Federal Union will be exercised by local parishes?

The Federal Union will be subject to control by duly elected delegates to business assemblies. The control by local churches will be the same as is now exercised by delegates to the American Unitarian Association and the General Conference and to the Universalist General Assembly.

SOUTHERN CALIFORNIA UYF CONFERENCE

Pasadena's Throop Memorial Church played host to U.Y.F. members from all over Southern California in an afternoon conference on Saturday, January 31, 1953. A feeling of fellowship was quickly established by the young people who enthusiastically expressed their desire to organize the U.Y.F. at a state level.

The program included a worship service followed by a panel composed of Dana Klotzle, Horton Colbert and William Young, who discussed the part of youth in the church. Workshops on worship-program ideas, leadership techniques, and recreational programs

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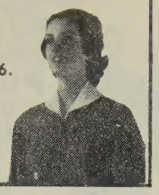

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were held. Highlighting the evening was the fireside session in which the young people led by Milnor Alexander, of the A.F.S.C., expressed their thoughts on the question, *What Do I Believe?*

Dinner and movies with group singing were next on the program. With a short service beside a crackling fire, the evening was brought to a close.

Mrs. Minot Tripp, the Rev. Douglas Frazier and Mike Schon, leader of the Pasadena U.Y.F., were responsible for the success of the conference.

A steering committee of youth was selected for the next conference to be held at the annual state Universalist Convention in Santa Paula on May 16.

MRS. F. L. MASSECK

Mrs. F. L. Masseck died on December 18, 1952, at the Stiegler Nursing Home in Cincinnati, Ohio.

Memorial services were held in Santa Paula, California, January 16.

Mrs. Masseck was the wife of one of our former Universalist ministers.

PASTORAL CHANGES

The Rev. Kenneth Hawkes from North Attleboro, Massachusetts, to Lawrence, Massachusetts, May 15.

The Rev. Joseph L. Sullivan from Hartford, Vermont, to Albion, New York, February.

The Rev. William E. Gardner from Bangor, Maine, to Meriden, Connecticut, March 15.

PERSONAL

The Rev. Philip R. Giles was a guest preacher at the First Universalist Church at Haverhill, Massachusetts, Sunday morning, March 1.

FERRY BEACH LADIES AID

We have received a request for bedspreads, pillow cases and curtains from the Ferry Beach Park Association housekeeper. Because of your past interest and support we are asking you, our friends, to help in anyway you can.

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—ELOISE WELLINGTON,
Recording Secretary

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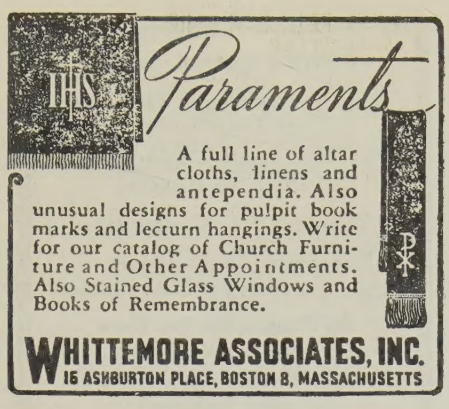

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POLIO FACTS FOR 1953

Tremendous recent progress toward a control for infantile paralysis has brought us to the threshold of prevention of the disease. Thanks to the support of the March of Dimes by the American people, scientists are now planning the first field trials of a polio vaccine, and manufacturers are producing the blood fraction, gamma globulin, for limited use as a temporary preventive of paralysis.

But despite this, 1953 will see outbreaks of polio; we cannot count on any startling reduction of cases this year. Reasons: 1) the vaccine is *not* here — it has yet to be tested; 2) despite every effort of the National Foundation for Infantile Paralysis, the American Red Cross and government authorities, gamma globulin will be in such short supply it can be given to fewer than one million children out of a population of 46,000,000 in the most susceptible age groups.

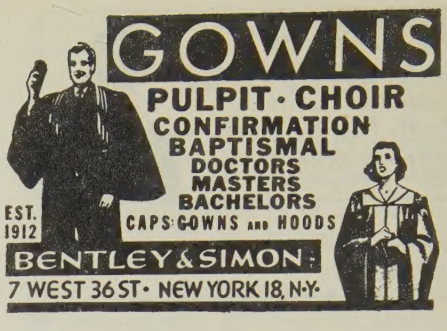
We must understand and accept the facts and keep cool heads when faced with the reality of polio. We cannot relax our watchfulness nor ignore the usual precautions yet awhile. If polio comes to your community you will want to observe the sensible rules for good health that have been urged in previous years:

- — let your children continue to play with their usual companions — avoid new groups;
- — make sure they scrub their hands before eating, avoid use of other people's soiled towels, dishes and tableware;
- — beware of fatigue and chilling, which lower resistance to polio virus;
- — don't subject young children to unnecessary and lengthy travel.

Consult your doctor if your child has any symptoms of polio: headache, fever, sore throat, upset stomach, stiff neck or back — and keep him in bed, away from others, till the doctor comes.

If polio strikes, turn to your local Chapter of the National Foundation for Infantile Paralysis for advice and financial assistance where needed.

Conquest of polio is not yet here — but final victory is much nearer.



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NOTICES

CALIFORNIA FELLOWSHIP COMMITTEE

Granted letterof license as minister to William H. Young. Accepted the transfer of Rev. Dana E. Klotzle from Massachusetts. Dismissed with recommendation on account of entering secular business, Rev. Percy Thomas Smith.

CHARLES CLARE BLAUVELT, *Secretary*

February 13, 1953

MAINE FELLOWSHIP COMMITTEE

At a meeting of the Maine Fellowship Committee held in Augusta, February 23, 1953, licenses to serve as lay preachers were granted to Kenneth Le Fleur and Harold C. Perham. Mr. Le Fleur is a student in the Bangor Theological School and Mr. Perham is a layman in the Universalist Church at West Paris, Maine.

—JOHN SMITH LOWE, *Secretary*

MASSACHUSETTS CONVENTION CALL

The 94th Annual Session of the Massachusetts Universalist Convention will be held in the Community Universalist Church in Wellesley, Tuesday, May 12, 1953.

At all sessions those entitled to vote shall be: (a) ordained clergymen in fellowship of the Convention; (b) three lay delegates from each parish in the fellowship, and such delegates shall be members of the parish which they represent and duly accredited and supported by authority from the parish clerk; (c) officers and trustees of the Convention, and members of the Committee of Fellowship.

It is proposed to amend the by-laws of the Convention as follows: Add to ARTICLE 8, Section 2, "Nothing herein shall be interpreted also, as preventing the Executive Committee from appropriating from the Ministerial Relief Fund a part of its income to pay premiums for Blue Cross and/or Blue Shield benefits for Massachusetts ministers, while in Fellowship with this Convention", so that the whole section will read as follows:

"ARTICLE 8, Section 2. Each clergyman, while in Fellowship with this Convention, shall contribute at least one dollar in November of each year to the Ministerial Relief Fund; and at each annual session of the Convention a collection shall be taken in aid of said fund. The income only of said fund shall be disbursed by the Executive Committee to those ministers in fellowship with the Convention who are in financial distress; and to financially distressed widows or children of those in fellowship at the time of their decease. Nothing herein shall be interpreted, however, as preventing the Executive Committee from appropriating from the Ministerial Relief Fund a part of its income to be paid to the Universalist Church of America for use in paying Ministerial Pensions. Nothing herein shall be interpreted also, as preventing the Executive Committee from appropriating from the Ministerial Relief Fund a part of its income to pay premiums for Blue Cross and/or Blue Shield benefits for Massachusetts ministers while in fellowship with this Convention."

—FRANCIS G. ROCKWELL, *Secretary*

RHODE ISLAND ASSOCIATION OF UNIVERSALIST WOMEN

The annual meeting of the Rhode Island Association of Universalist Women will be held on Wednesday, June 3, 1953, at the First Universalist Church, Providence, at 10:30 A.M., for the hearing of annual reports, election of officers, and any other business of importance.

—RUTH W. BADGER, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

On April 27, at 16 Beacon Street, Boston, at 2:30 P.M., Robert Brockway will be interviewed on his application for a license as an ordained (Unitarian) clergyman.

ALBERT F. ZIEGLER, *Chairman*

OHIO FELLOWSHIP COMMITTEE

As of March 4, 1953, the Ohio Fellowship Committee granted a renewal of license to preach to Wells Behee.

—HARRIET E. DRULEY, *Secretary*

OHIO FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Ohio Universalist Convention will convene at Columbus, Ohio, on April 22, 1953, at three o'clock, for the examination of Frank Gentile "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—HARRIET E. DRULEY, *Secretary*

March 4, 1953

MASSACHUSETTS ASSOCIATION OF UNIVERSALIST WOMEN

The 68th Annual Meeting of the Massachusetts Association of Universalist Women will be held at the Wellesley Fells Church, Wellesley, Massachusetts, May 13, 1953, at 10:30 A.M., for the hearing of the annual reports, the election of officers and for any other business that shall legally come before the Board.

—HELEN L. DANOLDS, *Recording Secretary*

MASSACHUSETTS COMMITTEE OF FELLOWSHIP

On February 26, Wilbur P. Parker was granted full fellowship, the preaching license of Amos C. Barstow Murphy was renewed for one year; the lay license of Jean Fry expired.

—ALBERT F. ZIEGLER, *Secretary*

UNIVERSALIST'S WOMAN'S ALLIANCE

The regular monthly meeting of the Universalist Woman's Alliance will be held at Bethany Union, 256 Newbury Street, Boston, Friday, April 17, at eleven o'clock.

Following the business meeting, *Maple Sugaring*, a film, will be presented by Robert K. Voight.

Reservations for the luncheon should be made with Mrs. Dumas, CO-6-0240, by Monday, April 13.

—MARION H. PIKE, *Secretary*

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